DISTRICT CENSUS REPORTS, 1891.

RAJSHAHI DIVISION.

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DISTRICT CENSUS REPORT.

No. 713C., dated Boalia, the 14th July 1892.

From—J. C. PRICE, Esq., C.S., Collector of Rajshahi,

To—The Secretary to the Government of Bengal, Financial Department.

WITH reference to the Government Circular No. 6T.—F., dated the 3rd October 1891, I have the honour to submit herewith my report on the result of the census operations of this district.

2. I deem it right to bring the services of Babu Benod Behari Sarkar, Census Deputy Collector, prominently to the notice of Government. If any success can be said to have attended census operations in this district, it should be placed altogether to the credit of the Deputy Collector, who has been unremitting in his attention to this important branch of his duties.

3. My thanks are due also to Babu Gopal Hari Mullick, the District Superintendent of Police, for the alacrity with which he placed the services of the mufassal police at my disposal for census work, and for the valuable assistance rendered by them from the very commencement of operations.

REPORT ON THE CENSUS OF THE DISTRICT OF RAJSHAHI, 1891.

HEAD I.—EARLY HISTORY, ETC.

1. *Present boundary of the district.*—The district is bounded on the north by the districts of Dinajpur and Bogra; on the south by the rives Padma; on the east by Bogra and Pabna; and on the west by Murshidabad and Malda.

2. *Physical aspect.*—The district is for the most part low-lying, with villages and hamlets interspersed amongst large areas of rice-fields. The dwellings of the inhabitants are generally hidden in clumps of bamboos and jungle of various kinds. The monotony of the scenery is broken towards the north-west of the district, bordering on Malda and Dinajpur. The country here is elevated, and intersected with ravines having very often precipitous banks covered with jungle; the fields are on a varying level and are cultivated in very small patches, the water necessary for the rice being impounded by means of high ridges. By those who live there this part of the country is considered to be the healthiest in the district. The *bils* or swamps, in and around which the lowlands centre, and the streams which form an intricate network intersecting a large portion of the district, present the most prominent features.

3. *Derivation of the word Barendra-bhumi.*—During the Hindu period this part of the country formed a portion of Barendra-bhumi. Barendra is a compound word resulting from the combination of two other distinct words, "Boro" and "Indro." Boro signifies "chief," and Indro also conveys the same meaning. Barendra therefore means "Chief of Chiefs." The word "Indro" also signifies King. Hence "Barendra" may also mean chief king; and Barendra-bhumi therefore denotes the land of the chief King. The word "Borin," or "Barendra," when used now-a-days by the people of this district, denotes the elevated portion of the district, stretching away to the north-west from the banks of the Ganges (Padma).

4. *A brief account of the origin of Barendra-bhumi.*—Various are the accounts given in regard to the origin of this "Barendra-bhumi." From the manuscript history kept by the genealogists of this part of the country, it appears that Dhorodhor Sur, the fourth King in succession to Adi Sur, had two sons, viz., Produmna Sur and Barendra Sur. He divided his kingdom into two parts and gave them to these two sons. The portion allotted to Barendra Sur was called after his name, "Barendra-bhumi," and apparently extended as far as the Karatoya river on the east and Mahananda on the west.

Another account of the origin of this land of Barendras is this—Ballal Sen, one of the Hindu Kings of Bengal, divided his kingdom into five parts, viz., Rarh, Barendra, Banga, Bagree, and Mithila. These were fiscal divisions. Barendra is, according to R. C. Dutt, the present Rajshahi and Kuch Bihar Division (*vide* page 39 of Dutt's Indian History). These are the two accounts, differing from one another, given of the foundation of one of the most important divisions of Bengal.

5. *Early settlement of the Barendra Brahmans.*—In early times, owing to the predominance of Buddhism, the Hindu religion is said to have become almost extinct. The Brahmans of this part of the country in consequence fell into a deplorable condition, and were ignorant of Hindu religious rites and ceremonies. In 1603 A.D., when Adi Sur ascended

the throne of Gaur, he found that the Brahmans of the country had fallen so low that he was obliged to invite five Brahmans from Kanauj to come and teach the Shastras to the people, and to perform certain religious ceremonies for himself and for his wife. The descendants of these Kanauj Brahmans multiplied and gradually settled in different parts of Bengal, being known as "Rari" and "Barendra" Brahmans. There is no doubt—rather there is abundant proof—that these two classes of Brahmans have a descent from one common forefather; but how and when they were separated from each other, whether or not this severance was due to their settling in places remote from each other, are speculations which I will discuss in treating of the castes and tribes of Bengal. It will be sufficient here for me to say that the Brahmans living in this district, with the exception of a very few who have migrated from elsewhere, are Barendras, and represent the most important element in Hindu society. In point of education, intelligence, and wealth they occupy the foremost rank. The Rajas of Taherpur, Puthia, and Nator are the most prominent illustrations of my theory. In the town of Rampur Boalia, where education and intelligence among all castes and creeds are centred, I find these Brahmans of the Barendra class take their place in the forefront of all social, political, and religious movements.

6. *Jurisdiction.*—I have said that the jurisdiction of "Barendra-bhumi" extended as far as Karatoya on the east and Mahananda on the west. It is said that during the period of Muhammadan rule the country underwent several changes in jurisdiction; but what those changes were, and what was the adjustment of boundaries from time to time, I am unable, in the absence of any truthful record dealing with the subject, to specify. In the consideration of this part of my subject I cannot go further back than the time when the East India Company succeeded to the financial administration of Bengal, Bihar, and Orissa. Dr. Hunter in his Statistical Account of this district writes in respect of this subject thus—"Up to the time of the permanent settlement in 1793 Rajshahi formed the largest and one of the most important districts of Bengal. It appears to have extended from Bhagalpur on the west to Dacca on the east, and to have also included a large and important subdivision called Nijchakla Rajshahi, on the south of the Ganges, which extended over a great portion of what now lies within the districts of Murshidabad, Nadia, Jessore, Birbhum, and Burdwan. At the same time the fiscal divisions (*parganas*) of Lashkarpur and Taherpur, to the north of the Ganges, now included within Rajshahi, were then comprised within the Murshidabad district. So extensive was this territory or *zamindari*, estimated in 1786 to comprise an area of 12,909 square miles, that it was found impossible for a single Collector, Judge, and Magistrate, with two assistants—one stationed at Muradbagh and the other at Nator, the ancient capital of this district, and still the residence of the Rajas of Rajshahi—to administer justice. The old correspondence is full of complaints as to the disturbed condition of the country. In 1793, when a general redistribution of Bengal into districts was made by the Government, Rajshahi was stripped of a considerable portion of its outlying territory, and a natural boundary line was drawn to the west, south, and east along the two great rivers, the Ganges and Brahmaputra. The district was still much too large to be efficiently administered by one central authority, and early in 1813 the extreme frequency of burglaries and gang-robberies indicated that the District Magistrate was unable to exercise proper control over the police stationed in the most distant parts of his jurisdiction. Accordingly in March 1813 the police circles (*thanas*) of Rohanpur and Champai were separated from Rajshahi and, together with others from Dinajpur and Purnea, were formed into the present district of Malda. About the year 1821 four other police circles, namely, Adamdighi, Nakhila, Sherpur, and Bogura (Bogra), were for administrative purposes separated from Rajshahi, and together with two police circles from Rangpur and three from Dinajpur formed into the present district of Bogra. Again, about eight years later, the district of Pabna was constituted in a similar way by the separation of the five police circles of Shahzadpur, Khetupara, Raiganj, Mathura, and Pabna from Rajshahi, and four others from the district of Jessore."

It will be thus seen that the district or sub-districts of Malda, Bogra, and Pabna were originally parts of the present district of Rajshahi. Even to-day Malda is included in the civil jurisdiction of this district. Coming to more recent times, I find the area of the district, according to the Census Report of 1872, to have been 2,234 square miles. The area in 1881 was 2,361 square miles, while the area in 1891 is 2,330 square miles. The decrease in area during the last decade is due to the transfer of *char* Manohar Diar to Nadia, and of certain villages to Bogra.

Head II.—Movement of the Population.

7. *Increase or Decrease of Population.*—It will be seen from Table I (variation in population), appended, that the total population of the district is, according to the present census, 1,313,336 against 1,331,171 in 1881, showing a decrease of 17,835. Of the three subdivisions into which the district is divided for administrative purposes, a decrease is observed in the Sadar and in Nator of 18,622 and 29,410 respectively; whilst Naugaon shows an increase of 30,197. Naugaon is the healthiest of the three subdivisions of this district, and the increase is no doubt due to this fact. In the Sadar subdivision *thanas* Boalia, Puthia, and Bagmara show a decrease. The decrease in *thanas* Boalia and Bagmara is too slight to require any explanation. The decrease in *thana* Puthia is manifestly abnormal, the figure under this head being 25,490. A searching enquiry was made through the agency of the police, and I myself visited several parts of this *thana* to ascertain the

true cause of this decrease by reference to the village figures of 1881 and 1891. Much correspondence on this subject passed between me and the Superintendent of Census Operations. Finally, some of the villages of this *thana* were under his order re-censused, with the result that the returns of the final enumeration on the night of the 26th Febuary 1891, and those of the reenumeration, almost tallied with each other, any slight differences that were observable being satisfactorily explained. I am of opinion that this abnormal decrease is not due to any error in enumeration either in 1881 or 1891; but, as I have always held, to the insalubrity of the climate, arising from deficient drainage, and consequently a water-logged soil and the heavy mortality and unhealthy anæmic condition of the people therefrom.

8. With the exception of *thana* Singra, all other *thanas* in the jurisdiction of the Nator subdivision return a decrease. It will be seen that the largest decrease in the subdivision has taken place in *thana* Lalpur, where the population has decreased by 17,564. This is due to the transfer of *char* Manchar Diar, with a population according to last census of 8,000, from this district to Nadia; as also to the diluviations into the river Ganges. Some portion of the decrease in this and the other *thanas* of the Nator subdivision is also attributed to the rearrangement of *thana* boundaries. It is necessary for me to note here that the figures I am dealing with in the treatment of this subject differ materially from the figures used in the discussion of the same subject in the first part of my report, submitted to the Superintendent on the 27th August 1891, and a copy of which is now, under Government order, submitted to Government. The figures used in the first part of my report to the Superintendent of Census were merely then furnished by the Charge Superintendents, and were not the results of careful calculation; whereas the figures I am now discussing have been obtained after careful tabulation, and are in consequence absolutely trustworthy.

9. *Growth of Towns.*—No new town appears to have grown up in this district since 1872, except Kalam. In the Census of 1881 three places were treated as towns, viz., Boalia, Nator, and Puthia; but owing to the population of the last-named town having been found to be less than 5,000 and to other circumstances, Puthia has been expunged from the list of towns in the present census. The distinction between rural and urban population appears to be that the former principally belongs to the agricultural class, while the latter belongs to the manufacturing and service classes.

10. *Immigration.*—Table 2 in the Appendix. The Sonthal population presents a prominent feature in the immigration of this district. The number of Sonthals is very large in *thanas* Tanor, Godagari, Panchupur, Manda, and Singra, but most of them are not permanent settlers in this district, but simply come in quest of labour. They are employed chiefly in cultivation and in digging earth for roads and other purposes, and as soon as their work is finished they return to their homes. There are, indeed, cases in which Sonthals have permanently settled in this district, but their number is infinitesimally small compared with the large influx of these people who annually visit Rajshahi and depart after a sojourn of a few months. I regret there is no census paper or register from which the information in respect of the number of permanent Sonthal settlers of this district, and of those who come here temporarily in search of employment, can be gathered. Local enquiry to ascertain the number that comes under the head "Permanent settlers" is certainly practicable; but it will, I am afraid, be unwise to defer submission of this report for the collection of the necessary statistics.

11. The number of men claiming Cuttack as their birth-district, but censused in this district, is not very inconsiderable indeed. It will be seen from the table that the total number of Uriya immigrants was 226. Of this, Boalia alone returned 51, while Bagmara and Singra gave 38 each. In other *thanas* the number is too small to require any notice. These Uriyas are chiefly Brahmans and act as cooks. It is a well-known fact that the Barendras, who form the great bulk of the Brahman population of this district, however poor or illiterate they may be, unlike their brethren of the *Rarh*, feel it derogatory to their dignity to resort to cooking as a profession to earn their livelihood. The want of Brahman cooks, that would under these circumstances have been inconveniently felt in this district, has been completely satisfied by the employment of Uriya Brahman. In *thana* Boalia, specially in the Municipality of Rampur Boalia, which is the head-quarters of the district, the demand for cooks is very great, consequent on the presence there of various classes of Hindus of different districts; and the number of these Uriya cooks is therefore the largest in the town of Boalia. In other *thanas*, also, the Uriyas are employed as cooks, whilst in a very few cases they act as assistants to the priests of household gods and goddesses of the high caste Hindu zamindars and wealthies of the district.

12. The number of the Bihari immigrant population is too small to require any special treatment. Many of these Biharis serve here as jail warders and constables under Government, and *khansamahs*, *barkandazes*, and coachmen in private houses. It is difficult to give the exact number according to their occupation. The number of men in *thana* Godagari, claiming Muzaffarpur as their birth-district, is 116. These men generally are shopkeepers of Sultanganj, an important mart in *thana* Godagari, situated on the river Ganges, and are generally well off.

13. It is unnecessary to deal with the immigrant population of the neighbouring districts of Bogra, Dinajpur, Murshidabad, &c., as its temporary resort to, or departure from, this district is not a matter of much significance. I have therefore confined myself, in the above remarks, to those figures which appeared to me to be prominent and to demand special treatment.

14. *Emigration.*—As regards emigration, I regret I have no means to ascertain the exact number under this head. Neither do the census papers, nor any registers of the Collectorate or

Fauzdari Department, throw any light on the subject: a local enquiry will, I am afraid, fail to collect correct information. Owing to the fertility of the soil, the people of this district are not, so far as I can ascertain, driven to the necessity of seeking occupation elsewhere. Besides, they have a peculiar love of home—a love which has potent sway over them. Whereas I find, on the one hand, educated or semi-educated people hailing from advanced districts like Dacca, Hooghly, and the 24-Parganas, scattered all over Bengal, some of them, from their enterprising spirit and fondness for travel, being found in countries even so far removed from Bengal as Afghanistan in the west, and Burma in the east, seeking employment; and while, on the other hand, I note that the aborigines of the Chota Nagpur Division and the semi-aborigines of Birbhum and Bankura swarm forth to Assam and Mauritius and other countries, impelled by sheer want, the people of Rajshahi are steeped in lethargy, from which they cannot be awakened. They remain contented with their lot so long as they need not go away from their homes, even though their homes may be situated in a very hot-bed of malaria. Beyond the precincts of the district they will not go, however bright and alluring may be the prospects held out to them. This disinclination for emigration is not confined to low-class people, but has thoroughly permeated the educated classes also. Amongst the clerks of my office, who are natives of this district, a transfer to another district with vastly better climate, and on promotion, is regarded with aversion. Emigration, either permanent or temporary, from this district, is rare; and the number under this head must necessarily be very small.

Head III.—Varying Density of the Population.

15. *Density of population.*—The *thanas* of the district may be divided into three classes: those the density of population in which per square mile is 700 and upwards come under the first class; those the density in which varies from 400 to 700 appertain to the second class; and those the number per square mile in which ranges from 200 to 400 belong to the third class. Under the first class come the *thanas* Boalia, Charghat, Bagmara, and Nator, including the towns of Boalia and Nator. The second class comprises *thanas* Tanor, Puthia, Naugaon, Panchupur, Burigaon, and Lalpur, while the third class consists of *thanas* Manda, Singra, and Godagari.

16. *Density of population in different thanas.*—Table 3 shows the number of persons per square mile, the average number of villages per square mile, the average number of houses per square mile, and the average number of persons per occupied house, *thana* by *thana*. In treating of this subject I have, for the sake of uniformity, separated the urban from the rural population. To compare the *thanas* containing an admixture of both urban and rural population, with those having a rural population only, would, in my opinion, be neither correct nor consistent. It will be seen that *thana* Bagmara stands first in point of density of population, while *thana* Godagari, which contains a large area of jungle, comes last. The *thanas* which are very sparsely populated contain, no doubt, large areas of rice-fields, jungle, and waste-lands; but it is difficult to ascertain, in the absence of any history of the early settlement of the people in the different parts of the district, why the density of population shown in the table varies so considerably in different *thanas*. Some of the healthiest *thanas* in the district are the most sparsely populated, the soil being only slightly less productive than it is in the best cultivated parts of the district.

17. *Density of population in towns.*—Of the three towns, Boalia, which is a civil station, stands first in point of density of population. Nator takes the second place, while Kalam ranks third. Nator is the subdivisional head-quarters and the seat of the two branches of the Nator Raj family, containing a Maharaja and a Kumar. Kalam is not a town at all in the strict sense of the word, its population of an urban character being insignificantly small compared with that possessing a rural character. Babu Aukhoy Coomar Chatterjee, the late Subdivisional Officer of Nator, to whom was entrusted the preliminary arrangement of census operations of the Nator subdivision, converted this village (Kalam) into a town, evidently through misconception of the Census Superintendent's Circular No. 30, dated the 12th December 1890, incorporating with it nine villages scattered over an area of about 9 square miles. The mistake was detected at the Sadar Office too late to be rectified. Under these circumstances, it is no wonder that the density of population of this so-called town, per square mile, is represented by so poor a figure as 482·90.

18. *Number of villages per square mile, &c.*—The number of villages per square mile is largest in *thana* Boalia, while the figure shown under this head in *thana* Burigaon is the lowest. This is quite natural, for Burigaon contains large areas of *bil* land, where no villages can be built owing to the whole country coming under water, several feet deep, in the rains. Burigaon contains the famous *chalan bil* of Rajshahi. *Thana* Boalia stands first under the head "Number of houses per square mile." This is due to the existence of a large number of messes, occupying a single house in the general acceptation of the word in the town of Rampur Boalia, but which were treated, according to the census definition, as separate houses. *Thana* Manda is, it appears, the last under this head (Number of houses per square mile). This is a backward *thana*, having neither roads nor schools in proportion to its area, nor a single hospital. The number of persons per house is the largest in *thana* Bagmara, it being 5·90, whilst the lowest number (4·60) is seen in *thana* Boalia. This is due to the large influx of the immigrant population of this *thana*, the individuals of which for the most part live separately.

19 *Comparison of the figures of* 1881 *with those of* 1891 *in respect of density of population.*—Table No. 4 shows the density of population according to the censuses of 1872, 1881, and 1891. It will be seen that in the Sadar subdivision the density of population in *thanas* Boalia, Bagmara, and Puthia has been growing less since 1872. This is partly due, so far as Boalia is concerned, to increased mortality, and partly to the transfer of certain Government offices within the last decade from Rampur Boalia. It is to be remembered that Rampur Boalia was the head-quarters of the Divisional Commissioner, who is, notwithstanding the removal of his office to Jalpaiguri, still called Commissioner, of the Rajshahi Division. With regard to Puthia, I can merely repeat my remark made in the discussion of the increase and decrease of population of this *thana*. The heavy mortality and unhealthy anæmic condition of the people, caused by malarial fever, have checked the natural growth of population. The sparseness of the population in proportion to the area in *thana* Bagmara is ascribed to the gradual decline of the silk industry. It is said that the silk factories of Madariganj, Dhursa, and many other places belonging to Messrs. Watson & Co. have been closed of late years, and people from distant places, who used to work in them, have left in quest of employment elsewhere. Furthermore, Bagmara is, for nearly its entire area, a most unhealthy *thana*. Malarial fever and its *sequelæ* prevail extensively, owing to deficient drainage and a water-logged soil.

20 *Cause of the increase of density of population in Godagari and Charghat.*—Godagari and Charghat have been, it appears, improving in this respect, the cause in the case of the former being the increasing flow of immigration of Sonthals and other aborigines into this *thana* in search of land; and that in the case of the latter (Charghat) being (1) the healthiness of the climate contributing much to the increase of births; (2) the removal of the head-quarters of Messrs. Watson & Co. in part to Sardah, a place in *thana* Charghat; (3) the gradual development of trade at Charghat attracting a larger number of Marwaris and others to settle here; and (4) the accretions of the Pudma (Ganges) affording ample field for work to a large number of cultivators. The circumstances of Tanor have not, I find, changed in any appreciable degree under this head since 1872.

21. *Cause of increase in density in Naugaon subdivision.*—The subdivision of Naugaon, consisting of *thanas* Naugaon, Manda, and Panchupur, shows a decided improvement in respect of density of population. Since 1872 the density has become more and more compact. This is due to the healthiness of the climate and to the cultivation of ganja and jute, which attracts a large number of people to settle here for the purpose.

22. *Cause of decrease in density in Lalpur.*—There has not been much difference in regard to the density of population in *thanas* Nator, Singra, and Burigaon in the subdivision of Nator since 1872. They are therefore left without any remark. *Thana* Lalpur, where the difference in the figures for the three Census years 1872, 1881, and 1891 is very marked, demands discussion. The gradual decrease is partly due to the unhealthiness of the climate and the consequent mortality, and partly to the transfer of a thickly-populated area of about 16·7 square miles (*char* Manchai Diar) to Nadia.

Head IV.—Religion.

23. *Number of Hindus and people professing other religions*—Statement No. 5 shows the figures of 1881 and 1891 in respect of the distribution of males and females according to religion, *thana* by *thana*. Of the total population of 1,313,336 returned in the present census, 278,938 are Hindus, 1,033,927 are Muhammadans, 105 are Christians, 14 Buddhists, 32 Jains, 12 Brahmos, 290 Sonthals, 1 is a Zoroastrian, 8 are animistic, and 9 are unspecified. The Muhammadans and the Hindus form the great bulk of the district population, of which the former represent 78·7 per cent. and the latter 21·2 per cent. It will be thus seen that the number of Muhammadans in this district is a little less than four times that of Hindus. Out of 278,938 Hindus, 143,367 are males and 135,571 are females, the latter being 7,796 less than males; while out of 1,033,927 Muhammadans, 510,688 are males and 523,239 are females; the latter showing a preponderance of 12,551 over males. In connection with this subject it should be borne in mind that of the population of the district females exceed males by 4,660.

24. *Why is the number of Hindu females less than that of males?*—It is difficult to account for the number of Hindu females being less than that of Hindu males. The only plausible explanation seems to be—(1) the residence in the district of many Hindu tradesmen and of immigrants from Bihar and other places unaccompanied by their families; (2) the presence of only 70 females in a total Hindu boat population of 4,560 returned in the present census; (3) the existence of a large number of bachelors among the Brahmans of Kashta Srotriya class, due in a great measure to the excessive marriage expenditure required; and (4) the Ardhodoy Jog having occurred just before the night of the final enumeration, and having drawn away a large number of females to bathe in the river Bhagirathi, which is considered to be more sacred than the Pudma.

25. *Cause of preponderance of females over males amongst Muhammadans.*—The preponderance of females over males amongst the Muhammadans is due to the custom of polygamy which prevails extensively among them either in the form of marriage or *nika*.

26. *Preponderance of Muhammadans over Hindus in every thana.*—I regret I have not got figures showing the distribution of people of different religions (both sexes) for the year 1872, *thana* by *thana*. In absence of this information I must confine my remarks to

conclusions deducible from the figures for 1881 and 1891 only, as given in the comparative table 5. It will be seen that the Muhammadan population is fairly distributed over all the *thanas* of the district, and that their number exceeds that of Hindus in every one of them. In *thanas* Tanor, Puthia, and Bagmara the Muhammadan element of the population greatly predominates, the proportion in favour of Muhammadans varying from 6 to 10 times the Hindu population. Why the Muhammadan population of the district, and specially in some *thanas* more than in others, is far in excess of the Hindu population; or, again, why the distribution of Muhammadans throughout the *thanas* of the district is so capricious, is a question not easy to answer satisfactorily. There is one fact in connection with this subject which is undisputed, and that is, that these Muhammadans were originally low-caste Hindus who, being much despised by high-caste Hindus, felt the bitterness of their position keenly, and to escape from their miserable lot in Hindu society, freely embraced the faith of Islam, a faith which is very liberal, and does not recognize the distinction of caste. Besides, it should be remembered that the tract of country now comprising the district was very close to Gaur and Murshidabad, both of which places represented the metropolis of Muhammadan Bengal during different epochs; and the people here were in consequence more subjected to Muhammadan influences than those of other tracts. It is therefore no wonder that the propagation of the Koran, under the circumstances stated above, was so successful amongst them.

27. *Increase or decrease of Hindus or Muhammadans in certain thanas.*—On comparing the figures for 1881 with those for 1891, I find there has been an increase in both Hindus and Muhammadans in *thanas* Tanor, Charghat and Naugaon, Manda, Panchupur and Singra; while *thanas* Boalia, Puthia, Bagmara, Nator, Burigaon, and Lalpur show a decrease in people of both religions. Godagari is the only *thana* in which a decrease of 57 Hindus and an increase of 3,034 Muhammadans is observed. These variations depend on the salubrity or insalubrity of the climate in the different localities: where the climate is good, increase of population results, and decrease where it is bad.

28. *Decrease in Christians and Brahmos, and their causes.*—Among Christians there has been a decrease of 16 souls. This is ascribed to the transfer of several Christian officers, viz., Commissioner of the Division, the Inspector of Schools, the Inspector of Local Works, and others, from Rampur Boalia, consequent on the removal of their head-quarters elsewhere. The Buddhists show a decrease of 41, while the number of Jains shows an increase of 28. The number of Brahmos is, according to the present census, only 12. The figures of 1872 and 1881 under this head are not available. I am afraid the Brahmos were in those former years enumerated as Hindus, and no separate figures were accordingly shown.

29. *Growth of new sect.*—There has been no growth of a new sect since 1872. I regret I have no means to ascertain the predominance of different sects in different parts of the district, for the statistics under this head are not available. True, the principal sects of different religions were entered in the census schedules; but they have not been, so far as I recollect, tabulated. There occur, no doubt, many cases of conversion from one sect to another sect of the same religion, but none from one principal religion to another appears to have come to notice. In the religion of Muhammad the Hedati sect appears to have made amazing progress in this district within the last decade. The Hedatis are a progressive class of Muhammadans, who are very strict and believe in Muhammad alone; whereas the Behedatis belong to the conservative class, and not only believe in Muhammad, but a host of other prophets. In dress, the distinction between the adherents of these two different sects lies in the Behedatis putting on *kacha*. The Hedatis are, on the contrary, seen *kacha-khola*. There are other distinctions, but this is not the place to dilate on them. In short, it may be said that the precepts inculcated by the Hedatis are almost identical with those taught by the Wahabis. Amongst the Hindus conversion from Sakta and other sects to Vaishnavaism is very frequent. In the fair which is annually held in honour of Gourango Deb, the great leader of Vaishnavaism, at Khetur—a place situate in *thana* Godagari, where thousands of people from different parts of the district and from Nadia, Burdwan, Dinajpur, Rangpur, Bogra, Murshidabad, and Pabna assemble—such cases of conversion are abundant, showing the effect which the *mela* exercises on the progress of Vaishnavaism. I regret, however, that I am unable to give the figures for the last ten years, showing the number of conversions effected in this *mela*, but I will make it a point to collect the necessary statistics in future years.

Head V.—Infirmities.

30. Infirmity has been, according to the present census, divided into four classes, viz., blindness, insanity, deaf-mutism, and leprosy. No instructions appear to have been issued by the Superintendent of Census Operations in definition of the word "insanity," and no attempt has been in consequence made to particularize different forms of insanity —congenital, acquired, cretinism, and other forms. The figures under the head "Insane" therefore include indiscriminately all persons coming within the above classes or forms, who are generally styled in the vernacular *pagole* (পাগল). Enumerators were enjoined to return only those afflicted with black leprosy—by which I mean tubercular leprosy of corrosive character—omitting white leprosy, which is only a discolouration of the skin. I am confident that they fully understood this difference, and their work was tested to my satisfaction. The meaning of the other two infirmities, viz., blindness and deaf-mutism, was too clear to occasion any embarrassment to enumerators, and correct entries under these heads have been made.

31. *Numbers under different classes of infirmities, and the prevalence of eye-diseases and blindness.*—The table in the margin gives the figures under different classes of infirmities returned in the present census. It will appear that the number of blind is the largest of all, those afflicted with this infirmity being 1,117, while only 314 have been counted as lepers. Next to "Blind" come "deaf" and "dumb," who number 952. Insanity takes the third place and embraces 676 persons. So great is the prevalence of eye-diseases in this district, that the figure returned as "blind" does not seem to be abnormal for Rajshahi. The table given below shows the number of cases in connection with eye-disease treated in the Boalia Hospital during the last ten years:—

Infirmities.	Number.
Blindness.	1,117
Deaf-mutism	952
Insanity	676
Leprosy	314
Total ...	3,059

Year.	Number treated.	Number operated upon.	Year.	Number treated.	Number operated upon.
1	2	3	1	2	3
1881	207	6	1887	243	10
1882	162	5	1888	185	7
1883	207	7	1889	643	109
1884	240	13	1890	541	46
1885	191	26	1891	518	123
1886	172	16			
			Total ...	3,309	378

The figures of 1889, 1890, and 1891 appear to be high, but they do not indicate any increase in eye-disease. They simply accentuate the increasing popularity of the hospital, which is partly due to the generally successful surgical operations made by the Civil Surgeon, Dr. ffrench-Mullen, and the Assistant-Surgeon, Babu Nidhu Lal Halder, and partly to the additional interest taken by these gentlemen in the treatment of all ophthalmic diseases. Numerous eye cases are also operated upon and treated according to Ayurvedic principles by the native *kabiraj*, Babu Haran Chandra Chakrabartti, and with marked success. The question why eye-disease and the consequent blindness that often supervenes thereon prevails so extensively in this district is one which it is not easy to answer, and which has baffled all my endeavours to bring to a satisfactory solution. The Civil Surgeon believes that the large majority of the blind are affected with cataract, among whom a considerable number have had their sight irretrievably destroyed by an operation performed by quacks for the cure of that affection. Hardly a week, he says, passes that a patient so permanently blinded does not apply for relief at the charitable dispensary. Many also have been made blind by the ulceration of the transparent coat of the eye, which is not an uncommon complication of small-pox; while the sight of numerous others has succumbed to a similar inflammation arising spontaneously in the course of some exhausting disease.

32. *General belief of the Hindus as to the cause of leprosy.*—It will be seen from the table given in the margin of the preceding paragraph that the number of leprosy cases is the lowest of all infirmities in Rajshahi. The general belief amongst conservative Hindus is that this dreadful disease is the outcome of unpardonable sins, such as cow-killing, murder of Brahmans, eating beef, and the excessive use of garlic and onions. In support of this theory it is pointed out that the disease is more prevalent amongst Muhammadans than amongst those professing other religions. The former, it is said, have fewer restrictions in regard to food than Hindus. The belief mentioned above, as prevalent among Hindus of a certain class, is not, however, borne out by figures. It will be seen from table No. 6 that the total number of Hindu lepers is 172, while the total number of Muhammadans under this head is 142. The Muhammadan leper population may therefore at first sight be thought to be, in proportion to the entire population, larger than the Hindu leper population. But if it is borne in mind that the total Muhammadan population of the district is nearly four times the Hindu population, the disparity in proportion tells, if at all, against the Hindus and not the Muhammadans. I do not think that the disease is partial to any particular castes or creeds; nor do I believe that it affects certain situations or particular occupations in Rajshahi. It is not easy to trace the origin or cause of leprosy: however, I will venture to put forward a theory which is the result of careful observation. I believe that the climate of tracts which possess a laterite soil, coupled with the excessive use of mercury in the treatment of syphilis, predisposes people to contract the malady, though the influence of the one, without the application of the other, is innocuous. The Civil Surgeon, who has personally inspected the dwellings and surroundings of most of the lepers amongst the population of the town of Boalia, believes that insanitary conditions are as much a predisposing cause of leprosy in Indian towns as they are of phthisis amongst the population of the slums of an English town.

33. *Cause of insanity.*—The cause of congenital insanity is said to be consanguineous marriage, whereas acquired insanity is due to various accidental circumstances—too many to be enumerated here. One of the principal causes of acquired insanity is said to be the excessive use of ganja in a hot, dry climate. In damp climates a moderate use of this drug, far from

producing any deleterious effects, tends, in the opinion of some, to the improvement of the health of the labouring class.

34. *Distribution of infirmities according to religion.*—It will be seen from table 6 that the number of Hindus under the head "Insane" is 157, under "Blind" 291, under "Deaf and dumb" 205, and under "Leper" 172; while the number of Muhammadans under "Insane" is 519, under "Blind" 826, under "Deaf and dumb" 747, and under "Leper" 142. The total number of the Hindu infirm population is therefore 825, while the total number of the Muhammadan infirm population is 2,234. The proportion of Muhammadan infirm population to Hindu infirm population is much less than that of the total Muhammadan population to the total Hindu population. Except under "blind," where the number is larger, the number of Hindu infirm females falls far short of Hindu infirm males. The same is pretty nearly the case with the Muhammadan infirm females, whose number exceeds that of infirm males only in cases of insanity and blindness. It will be thus seen that blindness is more prevalent amongst the females, both Hindu and Muhammadan, than amongst the males. Females are more subject to blindness than males, because, in my opinion, they are more anæmic than males; this condition in females being itself produced by child-bearing at an immature age. An anæmic condition of health is the prolific source of various diseases and infirmities, of which blindness is one.

35. *Distribution of infirmities, thana by thana, according to religion.*—On examination of the figures, *thana* by *thana*, I find that the number of Hindu males under the head "Insane" exceeds that of females in all *thanas* save in *thana* Burigaon, where the number in the two sexes among Hindus is equal; whilst among Muhammadans the number of females exceeds that of males in all *thanas* except in *thanas* Godagari and Panchupur, where an excess of insane males over insane females is observed, and in *thana* Puthia, where the number in both sexes is equal It would be of little advantage to compare the figures under other infirmities, *thana* by *thana*, the difference between the two sexes not being so marked as to necessitate particular discussion.

36. *Distribution of infirmities by caste.*—Table 6 shows the distribution of infirmities by caste. It will appear that the number of persons afflicted with these four kinds of infirmities is largest in "Shaik," which is, in my opinion, not a caste, but a class of Muhammadans. Next comes the number in the Vaishnava caste; the third in the Kaibartta caste. Other castes do not show any marked difference in figures from each other.

37. *Infirmities by age.*—The largest number of insane amongst males occurs between the ages of 10 and 14, whilst the ages between 25 and 29 embrace the largest number under this head amongst females. It is curious to find such a large number of male insanes of tender age, varying from 10 to 14. The largest number of blind, amongst both males and females, is found at the age of 60 years and upwards. This was to be expected. It is remarkable to find that in ages between 5 to 9 the number of both male and female deaf and dumb is the largest, the former (male) returning 126, and the latter (female) returning 62. The age from 40 to 44 counts the largest number of lepers of both sexes. It is probable that debility arising from the gradual loss of vital energy, which sets in at this period of native life, coupled with the other causes mentioned in paragraph 32, is accountable for this. The examination of the table brings to light another fact which is significant from a medical point of view. It will be seen that, notwithstanding the preponderance of total females over total males in this district, the incidence of the disease is greater amongst males than amongst females, the number under the former being 209 against 120 under the latter.

38. *Infirmities according to occupation.*—There was no register prescribed by the Superintendent of Census Operations to show the distribution of infirmities according to occupation. Statistics under the head have, however, been collected by local enquiry in compliance with his wishes. Of the different kinds of occupation, which persons afflicted with the four classes of infirmities follow, cultivation ranks first. Agriculture is the main occupation of this district population, and it was to be expected that it would be found to stand at the head of all occupations in which the infirm population is engaged. The number of infirm under this head is 1,740, while that under various other occupations is 1,319: 56·88 per cent. of the total infirm population are agriculturists. Of 1,740 infirm persons having cultivation as their occupation, 368 are insane, 579 blind, 618 deaf and dumb, and 175 lepers. Again, out of 368 insanes I find 213 are males and 155 females; of 579 blind 282 are males and 297 females; of 618 deaf and dumb 381 are males and 237 females; and of 175 lepers 112 are males and 63 females. The number of males in each class of infirmity, having cultivation as their occupation (except in blindness, where the number of females exceeds that of males), is larger than that of females.

Next to agriculture comes begging, which counts 780 infirms. Of this number, 174 are insane, 339 blind, 182 deaf and dumb, and 85 lepers. Begging forms the occupation of about one-fourth of the infirm population of the district.

The figures of the other occupations show that they are not of sufficient importance to merit any special comment; but I cannot refrain from noting a feature which appears to me to be most unique. There are two females supporting themselves by prostitution, one of whom is a leper and the other is dumb.

Head VI.—Education.

39. *Definition of different classes of education.*—Table 7 shows the distribution of education according to religion, *thana* by *thana*. And table 8 shows the distribution of education

according to religion and age. Under the instructions of the Superintendent of Census Operations this subject has been classified into three grades, viz., (1) learning, (2) literate, and (3) illiterate. Those who are under instruction come under head "Learning;" those that are not under instructions, but are able to read and write, fall within the meaning of "Literate;" while "Illiterate" includes all persons who are not under instruction, and who do not know how to read and write, or who can read but not write, or who can only sign their names.

40. *People of different religions under the different classes of education.*—The table given in the margin shows at a glance the number of persons professing different religions that fall under these three heads. It will be seen that the number of Hindus under learning is 5,963; of Muhammadans 6,184; of Christians 19; of Brahmos 4. Under "Literate" the number of Hindus is 19,819; of Muhammadans 21,290, of Christians 56, of Brahmos 5; and of others 28. Under illiterate the number of Hindus is 253,156; of Muhammadans 1,006,453; of Christians 30; of Brahmos 3; and of others 326. The total number of all religions under "Learning" is 12,170, under "Literate" 41,198, and under "Illiterate" 1,259,968.

Religion.	Learning.	Literate.	Illiterate.
1	2	3	4
Hindus	5,963	19,819	253,156
Muhammadans	6,184	21,290	1,006,453
Christians	19	56	30
Brahmos	4	5	3
Jains	...	16	16
Sonthals	...	2	288
Buddhists	...	10	4
Zoroastrian	...	...	1
Animistic	...	...	8
Unspecified	...	...	9
Total ...	12,170	41,198	1,259,968

It will thus be observed that the number of persons not under instruction, but who are able to read and write, is more than three times the number of persons under instruction; and the number of persons under "Illiterate" is more than thirty times the number under "Literate." To be still more clear, I find 3·34 literate men to every 100 "illiterate." The number under "Illiterate" appears therefore to be very large indeed, it being 95·94 per cent. of the total population.

41. *Proportion of Muhammadan to Hindu illiterate.*—It is the general impression of educated people here, and in fact it had always been my impression too, that the number of Muhammadans under "Illiterate" was disproportionately high compared with the number of Hindus under the same head; but on reference to the figures I find that this impression is altogether erroneous. The Muhammadan population of this district is only a little less than four times the Hindu population; and in view of this circumstance the proportion of Muhammadan illiterate to Hindu illiterate, according to the figures obtained, appears to be fairly consistent. I regret I am not in possession of figures showing education by caste, and it is in consequence not possible for me to ascertain to what castes these Hindu illiterates belong; but taking into consideration the almost complete absence of illiterate men amongst high-caste Hindus, I assume that the figures under "Illiterate" belong exclusively to low-castes. It is also significant that the Muhammadans of Rajshahi trace their descent, as I have already observed, from low-caste Hindus, and the approximate coincidence in respect of the extent of illiteracy prevailing among the adherents of the two religions may be said to afford proof that conversion to the faith of Islam has not improved the condition of the Muhammadan population of Rajshahi from an intellectual, or rather educational, point of view.

42. *Males and females under different classes of education.*—It will appear from table 7 that of 5,967 Hindus under "Learning," 5,598 are males and 369 are females; under "Literate" 18,456 are males and 1,368 females; while under "Illiterate" 119,320 are males and 133,839 females. Of 6,184 Muhammadans under "Learning," 6,013 are males and 171 are females; under "Literate" 21,110 are males and 180 females; and under "Illiterate" 483,565 are males and 522,888 females. These figures indicate, beyond any doubt, that the progress of female education amongst Muhammadans is deplorably small. Whilst I find 369 Hindu females with 5,598 males under "Learning," the number of Muhammadan females is only 171 with 6,013 males under this head! The same disproportionately poor results are observed in respect of Muhammadan females under "Literate." These figures clearly demonstrate that the dissemination of education among females, specially among Muhammadans, has made but little progress.

43. *Other religions.*—In respect of persons professing other religions, as they constitute an infinitesimally small portion of the district population, the subject of their education may with advantage be left unnoticed.

44. *Spread of education in different parts of the district with relation to religion.*—Under this head the Sadar subdivision ranks first, Nator second, while Naugaon takes the third place. The number of Hindus under "Learning" in the Sadar subdivision is 2,793, in the Nator subdivision 2,056 and in Naugaon 1,118. Under "Literate" in the Sadar subdivision there are 8,804, in Nator 6,613, and in Naugaon 4,407. Under "Illiterate" in the Sadar subdivision there are 96,310, in Nator 92,674, and in Naugaon 64,163. Of Muhammadans under "Learning" in the Sadar subdivision there are 2,400 persons, in the Nator subdivision 1,835, and in Naugaon 1,949. Under "Literate" in the Sadar subdivision there are 8,316, in Nator 6,540, and in Naugaon 6,434. Under "Illiterate" in the Sadar subdivision there are 452,738, in Nator 333,777, and in Naugaon 219,938. It has always been hitherto assumed that, as regards education among Muhammadans, the Nator subdivision was more advanced than Naugaon; but the figures under "Literate" of these two

subdivisions show the contrary to be the case. This cannot, I regret, be accounted for. The Sadar subdivision has decidedly greater advantages for the education of both Hindus and Muhammadans than the other two subdivisions. There is a College at head-quarters with a Madrassa attached to it, affording facility for the education of Muhammadans in Persian and Arabic in the latter (Madrassa). Besides, there are more schools in the Sadar than in the other two subdivisions, as will be seen from the table in the margin. As regards spread of education in different parts of the district in relation to predominant castes, I regret I have no means to discuss the figures, not being supplied with them by the Census Superintendent.

Subdivision.	Number of schools.	
	1890-91.	1891-92.
1	2	3
Sadar subdivision ...	206	189
Nator ditto ...	149	143
Naugaon ditto ...	136	141

45. *Comparative statistics of schools and pupils from* 1883-84 *to* 1890-91.—Statement No. 9 shows the comparative statistics of schools and pupils from 1883-84 to 1890-91, the figures under this head for and from 1872 not being available. Particulars under the head of pupils of the Rajshahi College are given in Statement No. 10. Extracts from remarks made in the Annual District Education Report from 1884-85 to 1890-91 are given in the Appendix. It will be seen that in the year 1887-88 the decrease in the number of schools, compared with those of 1886-87, was rather abnormal. This is due to the abolition of the system of payment-by-results, and to the grant instead of aid to a few good schools by the District Board of Rajshahi. Much can doubtless be said in favour of or against both these systems, viz., (1) system of payments-by-results, and (2) system of stipends; but if proper consideration is to be given to the necessity of promoting the universal dissemination of upper primary or lower primary education, or, in other words, rendering this kind of education as cheap as possible, the District Board seems to have committed an egregious blunder. The result of the District Board's predilection for the system of stipends was that 273 schools disappeared altogether. The Government in their Resolution on Education, dated the 11th January 1889, make the following remarks on this subject:—

"The amount for expenditure being so limited in comparison with the population to be educated, it is of the utmost importance that the method should be adopted which produces the greatest effect at the smallest cost. Experience has shown that this system is for Bengal, what is known as that of payment-by-results, as distinguished from the grant of fixed stipends to teachers, and the rules made for the guidance of District Boards recognize no other as permissible. These instructions appear to have been generally observed, except in the district of Rajshahi, as to which the Director states that the Board have during the past twelve months raised the cost of each school from Rs. 16·5 to Rs. 56·3 a year, by the adoption of a system of stipends all round, in substitution of a mixed system of stipends and rewards. The number of schools in Rajshahi has at the same time been reduced from 578 to 291; that of pupils from 11,901 to 7,490. The Director was informed in December last that the change thus made was inconsistent with the rules, and he will now be asked to report what action has since been taken to place the administration of the grant in Rajshahi on a proper footing. A stipendiary school costs five or six times as much as one conducted on the principle of payment-by-results, and a general reversion to the former principle could only be interpreted, under present financial circumstances, as the abandonment of the attempt to give an elementary education to any considerable proportion of the population."

These remarks of Government produced the desired effect. The District Board reintroduced the system of payment-by-results, the outcome of which was an increase of 51 schools accompanied with an increase of 1,764 pupils, as will be seen from the figures for 1887-88 and 1889-90 given in table No. 9. Since then education appears to have been steadily progressing.

46. *Persons not under instruction who can read and write English, exclusive of Europeans.*—Table No. 11 shows the number of persons not under instruction who can read and write English, exclusive of Europeans. It will be seen that the number under this head in the Sadar subdivision is 591, the number in the subdivisions of Nator and Naugaon being 398 and 232 respectively. The Sadar subdivision, including Boalia Municipality, being most advanced in point of education, it is no wonder that its number should be the largest. I regret I have not got any figures showing the increase in English and vernacular education in different classes.

47. *Education of aboriginal races.*—Table 12 shows the number of pupils of the aboriginal races from 1883-84 to 1890-91: the explanation as given by the Deputy Inspector of Schools of the fluctuation in the number of pupils in these years is appended to the statement. The year 1885-86 shows an abnormal increase in the number of pupils, which the Deputy Inspector of Schools attributes to the increased effort made by him and his assistants to induce the people of this class to educate their children. The aborigines in Rajshahi—chiefly Bunas, Dhangars, and Sonthals—are either permanent or temporary settlers in *thana* Godagari. Their temporary influx into, and subsequent departure from, this district accounts for the increase or decrease in the number of pupils in different years. The increase in the number of pupils in 1888-89 over that of previous years is said to be due to the impetus given to the cause of education among this class by the appointment of a teacher from among themselves. The Deputy Inspector of Schools says that the instruction imparted by the aboriginal teacher was very elementary, while the table shows the number of pupils distributed, though somewhat capriciously, over different years: it is disappointing to find none returned in the year 1890-91.

Head VII.—Language.

48. *Distribution of chief languages in the district; their decline or disappearance.*—No. 13 is a comparative table showing the distribution of the chief languages of the district for the years 1881 and 1891, the figures for 1872 under this head not being available. It appears there are 13 languages in this district according to the present census, against 19 in the previous census, the principal being Bengali and Hindi. The only changes that appear to be conspicuous are the disappearance of the Kol language and the appearance of Nagpuri in 1891. Nagpuri seems to me to be more a dialect than a language. In 1881 the figures under Kol language were shown to be 402; whereas the column under this head is blank in the return of the present census. It is very probable that Kols, who are a wandering race, temporarily migrated to this district at the time of the Census of 1881 and left it afterwards. I am afraid Nagpuri was not treated as a separate language in 1881, but was incorporated with some other language.

49. *Correspondence of dialectic variations to indigenous divisions mentioned in head* 2 (1).—This is a subject, the exhaustive treatment of which requires time and research in various dialects of indigenous divisions of the province. I shall endeavour to discuss the subject later on in a supplementary report, working it up according to the leisure I am able to give to it.

Head VIII.—Castes.

50. Foremost among Hindu castes stand the Brahmans, who in this district are divided into the three great classes of Rarhi, Barendra, and Vaidik. The first two classes are descended from the five Kanaujia Brahmans, whom Adisur, King of Bengal, is said to have imported from Upper India. The Rarhis assert that the Barendras are the offspring of the intermarriage of their common ancestors with ignorant and impure Brahmans of Bengal, while they themselves claim to be descended from the Kanaujia wives who followed their husbands to their new home later on. Rajshahi is the land of the Barendras (Barendra Bhumi) and has a very small Rarhi population.

51. The Vaidiks had settled in the land before the immigration of the Kanaujia Brahmans.

52. The rank of a Brahman depends very much on the caste to which his spiritual disciples belong. They are sometimes classified on this principle. Thus, a Subarnabanik's Brahman is not treated with the same respect as a Kayastha's Brahman; while Brahmans who officiate at the ceremonies of some of the low castes are considered to have almost forfeited their sacred character.

53. The Bhats are, so to say, low-caste Brahmans, who are professional beggars and panegyrists.

54. Next to the Brahmans rank the Kshatriyas, the warrior caste of ancient India. They are mostly immigrants from Rajputana, residing in the district as merchants and traders.

55. The third place in the Hindu social system is held by the Vaisyas, the mercantile caste of ancient India.

56. Then come the two great castes of Baidyas and Kayasthas. The Kayasthas' pretensions to Kshatriya blood, and the Baidyas' claim to be placed next to the Brahmans, from whom they are said to be descended, make it almost impossible to refer those two castes to their proper places in the social scale. It can, however, be affirmed that in this district the social status of Baidyas and Kayasthas is inferior only to that of the Brahmans. These two castes regard each other with mutual jealousy. Their relative social position is unsettled.

57. The Kayasthas are divided into the four great classes of Barendras, Dakshin Rarhis, Uttar Rarhis, and Bangajas. The jealousy between the Rarhi and Barendra Brahmans has extended itself to their Kayastha brethren, each claiming a superiority which is indignantly denied by the other. The Barendras abound in Rajshahi.

58. The ancestors of the Kayasthas are said to have come to Bengal in the company of their masters, the five Kanaujia Brahmans imported by Adisur. The Kayasthas of the present day are no longer so reverentially disposed towards their Brahman brethern as to admit, without a question, the authenticity of this tradition. They not unfrequently hazard the conjecture that their ancestors visited Adisur's court as ambassadors, while the five Brahmans accompanied them as cooks. The Dakshin Rarhis, however, still prefix to their family titles the word *Das*, indicative of the subordinate position they occupied in the retinue of the Brahmans.

59. The Baidyas practised the art of healing as a hereditary occupation. They are now a small but intelligent and flourishing community. They have of late years set up a claim to semi-Brahmanhood, and many families have cut down their period of mourning from one month to fifteen days.

60. Next to these come the various Sudra castes, arranged according to the position which they hold in the estimation of the higher castes. They may be classified as follows:—

Respectable Sudra castes, from whose hands a Brahman can take water without loss of caste—

Napits (barbers).
Sadgops (a well-to-do agricultural caste).
Kamars (blacksmiths).
Kumhars (potters and image-makers, *bhaskars*).

Telis or Tilis (oil-pressers).
Tambulis (pân-growers).
Malis (gardeners and workers in sola).
Sankharis (workers in conch shells).
Gandhabaniks (mostly shopkeepers).
Kansaris or Kansabaniks (braziers and coppersmiths).
Baruis (pan-sellers and cultivators).

These form what are called the Nava-sakhas.

61. *Intermediate Sudra Castes*—

Subarnabanik, Banik, or Bania (a mercantile caste).
Hakar (cultivators).
Halwai (confectioners).
Kaibarttas (cultivators, fishermen, &c.)—

Haladhar.	Kural.
Halia.	Khadal.
Haliajat.	Halichasti.

Kurmi (an up-country caste, mostly servants)—

Kalich.	Raikurmi.
Lookia.	Timbhahu.

Kewat (the same as Kaibartta).
Koiri (servants and cultivators, an up-country caste).
Mayara (sweetmeat-makers and cultivators)—

Kuri.	Khapa.
Kundapal.	Mumua.

Sarnakar or Sonar (gold and silversmiths).
Sutradhar or Chhutar (carpenters)—

Sutradhar (Katuri).

Tanti (weavers)—

Aswini	Tatwa.
Tanita.	Kanturi.

Koratanti.

Goala or Gop (milkman)—

Ahir.	Kour Gop.
Ulsalalgour.	Madhulia.
Gour.	Nanda Ghose.
Ghose.	Krishna Goal.

62. The Kaibarttas are one of the most numerous castes of this district. Many of them have risen to a respectable position in society, and one at least is an Honorary Magistrate.

The tradition is that the Kaibarttas were originally Jalias (fishermen) who were fortunate enough to do a good turn to Ballal Sen, the Hindu King of Bengal, who rewarded their services by raising them to the rank of an *Acharania Jati* a caste from whose hands a Brahman can take water without loss of caste. There are to this day two distinct classes of Kaibarttas, viz., Halia or agricultural, and Jaliya or fishing Kabiarttas The latter continue to be regarded as a low caste. It is curious that while the Halia Kaibarttas are regarded as *Acharania*, the Brahmans who officiate at their ceremonies are looked upon as low caste, lower indeed than many of those whom we have classed as low. The same tradition which ascribes to the Kaibarttas a Jaliya origin proceeds to relate how in their joy at Ballal Sen's generosity they forgot to demand an improved status for their Brahmans.

63. *Lower Sudra Castes*—

Bhuimali (sweepers)—

Mehtar.
Khamaru.

Baiti (musicians and lime manufacturers).
Chunia (almost the same as Baiti).
Bagdi (palki-bearers and menial servants)—

Bani Bagdi. | Reza Bagdi.

Beldar (labourers).
Bhujari (grain parchers and sellers, &c.)
Badiyakar (drummers and bearers).
Chunari (lime-burners).
Chasati (cultivators).

Chandal (cultivators, hunters, fishermen, &c.)—

Bala.	Hathi.
Chandia.	Tarali.
Choura.	Moulik.
Dasgrami.	Nama Sudra.
Gandaki.	Pod.
Garali.	Siali.

Chandal bansi.

Dhanuk (domestic servants, cultivators).
Dai or Dhatri (the males are drummers, and the females midwives).
Jaliya (fishermen)—

Jaleni.	Khetal.
Nikari.	Joyal.
Jiyani.	Jeyati.
Khora.	Tur.

Jugi (weavers, occasionally cultivators)—

Gonesh.	Nath:

Khelenda.

Koria (fishermen).
Kapali (cotton spinners and weavers).
Nuniya (cultivators and labourers).
Malo (fishermen).
Murari (do.)
Do. (Muriyari).
Mora (fish-sellers).
Patni (ferry-men).
Pod (fishermen and boatmen, cultivators, &c.)—

Kamisai.	Pura.
Pundarikakhya.	Puria.

Shaha (originally distillers and wine-sellers; now engaged in various occupations)—

Sunri.	Malhar.
Shaw.	Say.
Dibak.	Shahu.
Khenoyat.	Santok.

Shaha Sriman.

Surahiya (fishermen)—

Sarai.	Surahiya Saradhaya.

Tiyar (fishermen).
Turi (Maghaya Turi).
Turaha.
Thathera.
Behara (palki-bearers and servants, &c.)—

Dalia	Rawan.
Kahar.	Rawani.
Pata	Rawali.

Chasadhoba (cultivators)—

Garia.	Halia Rajak.

Dhoba (washerman).

64. *Semi-aboriginal castes*—

Mehtar (sweepers).	Mehtar Khorabora.
Behalia (labourers).	Behalia Daspuria.

Bediya (snake-charmers, &c.)—

Barmasia and Mirshikar.	Bazigar.

Narabar.

Beldar.

Bauri (palanquin-bearers, drummers, and musicians)—

Daidhuli.	Jogidhuli.
Dhuli.	Mehana.

Dosadh (labourers, fishermen, and mat-makers)—

Hurahia.	Lahat.

Dom (makers of bamboo mats, burning ghat *chaukidars*, &c.)—

Ankuria.	Jatuam.
Bansdom.	Kalindi.
Bir Basusa.	Khopal.
Bansphor.	Murdafarash.

Nisad.

Kochh (labourers, and fishermen)—

Chatabhag.	Pania.
Paliya.	Rajbanshi.

Kawali.
Keora (swineherds).

Muchi (leather dealers, drummers, cane basket-makers, &c.)—

Barabhagiya.	Kulaidas.
Dhatri muchi.	Koyla.
Gautamu.	Rahidas.
Ghatbhag.	Ruidas.

Batia.

Mech (labourers).	Mushabar.
Nat (dancers).	Nagar.

Pasi (toddy-sellers).
Sonthal (coolies).
Chain (market gardeners).
Dhangar (coolies).
Gangota (labourers).
Hari (swineherds and sweepers)—

Phulhari.

Chamar (leather-dealers and shoemakers)—

Bathua.	Khotta Chamar.
Dasbansi.	Kusadbal.

65. The members of these castes are mostly immigrants from Chota Nagpur and the neighbouring districts. They are Hindus in the sense that they are worshippers of one or more of the Hindu gods. Brahmans disclaim their right to the performance of religious ceremonies, and do not officiate at such as they perform. Most of them partake of food forbidden by the Shastras. Their very touch is an abomination to many of the higher castes.

Head IX.—Occupations.

66. The population of Rajshahi may be classified by occupation as follows:—

A.—Agricultural classes subdivided into—

(1) Zamindars—

Brahman.	Tambuli.
Kayastha.	Kaibartta.
Baidya.	Shaha or Sunri.
Tili.	Musalman.

(2) Tenure-holders—

Brahman.	Tambuli.
Kayastha.	Kaibartta.
Baidya.	Shaha.
Tili.	Goala.

Musalmans.

(3) Occupancy or non-occupancy raiyats—

Brahman.	Kaibartta.
Kayastha.	Shaha.
Baidya.	Goala.
Tili.	Musalman and almost all other castes, excepting a few wandering tribes.
Tambuli.	

(4) Field labourers—

Musalman.	Chasati.
Sadgop.	Chandal.
Hakar.	Dhanuk.
Kaibartta.	Nunia.
Kurmi.	Chasadhoba.
Kewat.	Kochh.
Keora.	Mech.
Bhuimali.	Sonthal.
Bagdi.	Dhangar.
Beldar.	Gangota.

B.—Professional classes subdivided into—

(1) Priestly—

Brahman	Mollas, amongst Musalmans.

(2) Legal—

Musalman.	Baidya.
Brahman.	Kaibartta.
Kayastha.	Tanti.

Kumhar.

(3) Medical—

Brahman.	Tili.
Kayastha.	Shaha.
Baidya.	Musalman.

(4) Schoolmasters, &c.—

Brahman.	Musalman.
Kayastha.	Tili.
Baidya.	Tambuli.

Napit.

(5) Executive and ministerial public servants—

Brahman.	Tanti.
Kayastha.	Sadgop.
Baidya.	Subarnabanik.
Kaibartta.	Tili.
Shaha.	Gandaki.
Sarnakar.	Musalman.

C.—Commercial—

(1) Bankers—

Marwari (Khatri).	Tanti.

(2) Money-lenders—

Tambuli.	Kayastha.
Shaha.	Kaibartta.
Brahman.	Tanti.

Musalman.

(3) Wholesale dealers, &c.—

Bais Baniya.	Marwari.
Gandhabanik.	Shaha.
Subarnabanik.	Tanti.

D.—Artizans, including workers in—

(1) Fabrics and dress stuffs—

Tanti.	Musalman.
Jugi.	Pundarikaksha.

(2) Food and drink—

Brahman.	Sunri (wine manufacturers).
Halui.	Gandaki (fried rice-sellers).
Mavara.	Bhujari (ditto).
Goala (milkmen).	Pasi (toddy-sellers).

(3) Animal substances—

Muchi (leather dresser).	Gareri (wool manufacturers and blanket makers).
Chamar (ditto).	Sankhabanik (shell-cutters).
Pundarikaksha (silk manufacturers).	Chunari (lime manufacturers).
Kaibartta (ditto).	Baiti (ditto).
Musalman (ditto).	

(4) Vegetable substances—

Muchi (cane basket-makers).	Sutradhar (carpenters).
Dom (bamboo ditto).	Musalman (ditto).
Dosadh (mat-makers.)	Malakar (gardeners.)

(5) Mineral substances—

Sarnakar (gold and silversmiths).	Kansabanik (braziers and coppersmiths).
Kamar (blacksmiths).	Musalman (gilders of brass and copper utensils).

E.—Pastoral groups—

Hari (swineherds).	Goala (cowherds).
Keora (ditto).	Musalman.

F.—Hunting and fishing groups—

Jalia (fishermen).	Musalman (nikaris).
Kochh (ditto).	Mora (fish-sellers .
Malo (ditto).	Kora (ditto).
Jaliya Kaibartta (fishermen).	Surahiya (ditto).

Bedya (hunters).

G.—Serving groups—

Musalman.	Shaha.
Bhuimali.	Napit.
Baiti.	Sadgop.
Bagdi.	Kurmi.
Beldar.	Koiri.
Chasati.	Goala.
Chandal.	Kahar.
Dhanuk.	Brahman.
Dai or Dhatri.	Kaibartta.
Nunia.	Kayastha.

Baidya, &c.

H.—Unproductive groups—

1. Actors and mimics—

Nil.

2. Astrologers—

Acharjya Brahmans.	Brahmans.

3. Dancers and singers—

Nat.

4. Geneologists and bards—

Bhat Brahmans.	Brahman Ghattak.

5. Snake-charmers—

Bediya.

6. Musicians—

Muchi.	Badyakar.
Baiti.	Musalman.

7. Tumblers and acrobats—

Bediya (Bajikar).

Head X.—Administrative.

67. *Preliminary arrangements.*—To secure the efficient conduct of operations, the district was divided into three main divisions, viz., the Sadar Division, the Nator Division, and the Naugaon Division, corresponding to the three subdivisions into which the district is divided. The Sadar Division was placed under the immediate supervision of the District Superintendent of Police, the Nator Division was looked after by the Subdivisional Officer of Nator, and the Naugaon Division by the Subdivisional Officer of Naugaon. I kept in my own hands the general control over census operations, being ably assisted in this repect by the Census Deputy Collector. The area of the Sadar Subdivision is 909 square miles, those of Nator and Naugaon being 818 and 603 square miles respectively. Each main subdivision was divided into charges and sub-charges, each of which was placed under a Charge Superintendent or Sub-charge Superintendent. The charges were conterminous with police stations, and sub-charges, with a few exceptions, with outposts Besides these thana charges, the municipalities were treated as separate charges under the Chairmen of their respective Corporations, as Superintendents. Charges and sub-charges were again subdivided into circles and blocks. I will not lengthen this report by expatiating on other details connected with the preliminary arrangements for the census, but will proceed to deal with such matters as are noted in the circular.

I.—Administration.

68. In many instances blocks were formed with more than fifty houses in each, and more than ten blocks were often placed under the charge of a supervisor in contravention of the Census Superintendent's circular No. 5, dated the 24th June 1890. This was purely because of the paucity of men qualified to act as supervisors and enumerators, Rajshahi not having yet sufficiently advanced in education to meet full census requirements. I quite agree with the Census Superintendent in thinking "that large blocks mean bad enumeration, and large charges necessitate bad supervision and administration"; but so careful and constant was the supervision exercised by me and by my gazetted subordinates and by all police officers over the work of the supervisors, that I do not think that this slight deviation, which was necessitated by the difficulty of getting a sufficient number of educated men fit to act as supervisors and enumerators in the interior of the district, interfered appreciably with the successful taking of the census.

Points in which the general instructions were departed from, with reasons for doing so.

69. The definition of a village as laid down in Census Superintendent's circular No. 10, dated 30th July 1890, was quite clear, and was, so far as rural tracts are concerned, in harmony with the actual state of things. It is in the Municipality of Boalia that some difficulty was felt in giving effect to the prescribed instructions. The Chairman observes:—

The definition of a village.

"The definition of a village laid down by the Superintendent in his circular No. 10 could not be strictly observed owing—(1) partly to the extreme difficulty of distinguishing between village and village or *para*, where all are so closely packed together; and (2) partly to the municipal area extending sometimes over only a portion of a village, as in Telaimari. It will be easily seen that the exigencies of municipal administration do not always admit of keeping in evidence the original boundaries of villages within it, and where a road or main drain exists within the debateable border land of contiguous villages, the traditional or survey line naturally gives way to the new mark set up by the municipality, and the real boundaries become nobody's concern except the *zamindar's*. There are some parts of the municipality which, in former times, have been mere '*paras*,' such as Sagorepara, Kumharpara, Dangapara; but it is now very difficult to say to what parent villages they originally belonged, and for municipal purposes each of them is considered to be a '*mahalla*' or village, and even thus not often with reference to the real boundaries. Under the circumstances, any attempt to adhere to the Superintendent's instructions would have been a task of unusual difficulty. Accordingly, the conventional divisions adopted by the municipality for administrative purposes were also adopted as the census 'villages,' and two or more such villages (in municipal vocabulary '*mahalla*') were grouped together into a circle."

70. The definition of a house as given in the second instruction to supervisors appears to be inconsistent with the commonly-recognized acceptation of the term. A homestead consisting of one or more buildings inhabited by one or more families eating in one or more messes is ordinarily called a house or "*bari*." The definition of house given by the Census Superintendent is thus expressed—"A house consisting of buildings, one or more inhabited by one family—that is, by a number of persons living together with their resident dependants, such as mother, widow sisters, younger brothers, &c., all eating in one mess, and their servants, who reside in the same house." It will be apparent that this definition and the meaning ordinarily attaching to the word "*bari*" are inconsistent with each other, the former containing a great deal more than is implied in the latter. The Chairman of the Boalia Municipality makes the following observations on this point:—

Definition of a house.

"The Census Superintendent's definition was generally adhered to, with the curious result that while a mess of strangers has been treated as a family and house, a son who lived in his father's house, but had no right to it, and messed separately owing to the difficulty of agreeing with a stepmother or other equally trifling cause, was dignified into the head of a family

and the owner of a house! Clearly some of the census houses are nothing more than mere potential houses having no existence in fact."

Size of charge or sub-charge.

71. The table below gives the names of charges and sub-charges and the approximate size of each :—

No.	Name of charges and sub-charges.	Area.	Remarks.
1	2	3	4
		Sq. m.	
1	Boalia town	5	
2	Do. thana	117	
	(*a*) Nowhatta sub-charge ...		
3	Bagmara	142	
4	Charghat	154	
	(*a*) Rajapur sub-charge ...		
	(*b*) Arani ditto ...		
5	Godagari	173	
6	Tanor	178	
7	Puthia	140	
	(*a*) Durgapur		
	Subdivisional Total ...	909	
8	Nator town	3	
9	Do. thana	196	
10	Singra	310	
11	Burigaon	194	
12	Lalpur	115	
	Subdivisional Total ...	818	
13	Naugaon	139	
14	Manda	299	
15	Panchupur.	165	
	Subdivisional Total ...	603	
	District Total ...	2,330	

The size of circles and blocks.

72. The sizes of circles varied from 2½ square miles to 4 square miles, and that of blocks from half a square mile to one square mile. These areas were not too large to interfere with the efficient discharge of the duties by supervisors or enumerators.

The numbering of houses, its cost, &c.

73. The houses were generally numbered with tar: in some cases with a material composed of charcoal powder and *gab* juice. The cost was trifling, and was borne by the enumerators and supervisors themselves. The District Superintendent estimates the cost under this head in his division to have been Rs. 37-1-6, whilst the Subdivisional Officers of Nator and Naugaon do not give any figures at all, considering the expense to have been inappreciable. The Municipality of Nator spent Rs. 3-13 in this direction, whilst that of Boalia expended Rs. 4-3-9. Nothing was paid by my office.

Practicability of permanent numbering, &c.

74. In elevated tracts which are not liable to annual inundation the permanent numbering of houses is quite practicable. The cost would be trifling and could be borne by local administrative bodies, the *panchayats*. The *chaukidars* should be made to report all changes to the Sub-Inspector of Police, who would make the necessary corrections in his register, directing the *panchayats* to assign new numbers to new houses and obliterate the numbers in the event of death or desertion.

II.—Agency.

Classes from which the enumerators and supervisors were derived.

75. Supervisors and enumerators were generally taken from the class of petty *samindars*, schoolmasters, and *pandits*, village *mandals*, and *panchayats*: in some cases the services of cultivators and shopkeepers were enlisted. They nearly always willingly accepted their appointments.

76. There were four prosecutions under the Census Act, of which one ended in acquittal, the remaining three in conviction. They were instituted owing to the refusal of the enumerators to take up the work without sufficient reason, and purely to serve as an example.

How many prosecutions there were, and what for?

77. The duties of the enumerators involved some slight pecuniary expenditure in the purchase of papers, ink, &c. The enumerators in most cases prepared manuscript schedules in which they entered census statistics which were not written up in the printed schedules until they were examined by some responsible supervising officers. In Boalia Municipality Rs. 23-4 were spent as travelling allowance of the supervisors, and the amount was paid from municipal funds. Rupees 2-13 were also paid by that body to meet the wages of the attendants of those enumerators who were not attended and helped by any police constable or *chaukidars* when they went round their blocks on the night of the final enumeration.

Whether enumerators' and supervisors' duties involved pecuniary expenditure, and how much?

78. There was no necessity to employ any paid census officer in this district.

If any paid census officer was employed, why and at what cost?

III.—The Attitude of the People.

79. The people were by no means obstructive. In some remote and backward places there existed at the outset a suspicion amongst them that these operations would lead to the imposition of a fresh tax, but it was subsequently found to their great satisfaction that their fears were altogether groundless, and people heartily co-operated with those entrusted with the work of enumeration.

IV.—The Results, &c.

80. There has been a decrease in the population of the district of 17,835 compared with the population obtained in the Census of 1881. Of the three main divisions into which the district was divided, a decrease is observed both in the Sadar and Nator, whilst Naugaon shows an increase of 30,197. Naugaon is the healthiest of all the divisions, and the increase is doubtless due to this fact. In the Sadar Division, which consists of six *thanas*, there has been an increase in *thanas* Charghat, Godagari, and Tanor. The other *thanas* show a decrease. Charghat, Godagari, and Tanor resemble the *thanas* in Naugaon, where there has been an increase. The country is high and does not come under water so much as the greater portion of the district. I consider most of the other *thanas* of the Sadar Division very unhealthy, particularly Puthia and Bagmara. The former alone returns a decrease of 25,490, which has been already explained in paragraph 7.

81. In the Nator Division, consisting of four *thanas*, only one, Singra, shows an increase of 4,751: the other three all return a decrease. It will be seen that the largest decrease has been in *thana* Lalpur, where the population has decreased by 17,564. This is due, as already stated in paragraph 7, to the transfer of *char* Manchai Diar from this district to Nadia after the Census of 1881, with a population of 8,000, and to diluviations caused by the river Ganges. The decrease is partly the result also, not only in this but in other *thanas*, of the rearrangement of *thana* boundaries. There are only two municipalities in this district, viz., Boalia and Nator. There has been an increase in both of them, Boalia returning an increase of 2,179, Nator of 91. The increase in Nator is too slight to require any explanation, while that in Boalia is due to the incorporation of about seven villages with the municipality within the last ten years.

82. I have no doubt that the census of this year is as accurate as such an operation can be made with the agency at our disposal. Every one exerted himself to the utmost in going about correcting mistakes and pushing on the work. The police rendered invaluable service.

The decrease in the population of this district is what might have been expected. Leaving out of consideration transfers to other districts, I have all along held that the sanitary condition of Rajshahi has greatly deteriorated, and is possibly every year growing worse. Its material prosperity has also to some extent been affected. Moreover, Rampur Boalia was the head-quarters of the Divisional Commissioner: the principal officers of other departments were also located here. All have left with a large number of clerks and their familes and servants. Messrs. Watson & Co. have curtailed their business both in silk and indigo to a considerable extent. Many factories have been closed during the last decade. In view of all these altered circumstances I do not think that the decrease in population need occasion much surprise.

83. The foregoing observations are offered on the assumption that the figures given in form O are correct, though I deem it right to state here that I entertain serious doubts of their accuracy. I find in certain cases that the figures of form M, the basis upon which the whole fabric of form O has been constructed, do not tally with the results of abstraction; but I hope to be able to enter into more exhaustive treatment of the subject as soon as abstraction and tabulation are completed.

84. The two tables which accompanied the Census Superintendent's circular No. 47, dated 3rd March 1891, have been carefully filled in and are attached hereto.

District Rajshahi. Total land population 1,305,353. *Total boat population* 7,983.

Number of Enumeration Books issued of—					Number of Red Boat Books issued of—		Red boat tickets.	Yellow traveller's tickets.	Number of loose Schedules issued.		Remarks.
Sixty schedules.	Thirty schedules.	Twenty schedules.	Ten schedules.	Total schedules.	Twenty-four schedules.	Twelve schedules.			For Europeans.	White vernacular.	Please state, if possible, how many books, loose schedules, and tickets were unissued, or if issued, were unused.
1	2	3	4	5	6	7	8	9	10	11	12
3,247	2,698	2,344	3,255	11,544	22	124	1,386	1,328	79	162	

District Rajshahi. Number of houses 248,392. *Total population* 1,313,836.

	Number of charges and sub-charges.	Number of circles.	Number of blocks.	Average number of Houses.			Number of Charges.				Number of Supervisors		Number of Enumerators.					Remarks.
				In charge or sub-charge.	In circle.	In block.	District staff.	Police Department.	Education Department.	Other departments, stating which.	Paid.	Unpaid	Hindu.	Muslman.	Others.	Paid.	Unpaid.	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
In towns	2	15	165	3,757	500·9	46 5	...	...	...	2 Municipal Department.	...	15	114	50	1	...	165	
,, rural areas.	17	609	6,164	14,223·3	397·0	39·2	...	13	...	...	...	609	2,414	3,739	11	..	6,164	

PART II.

85. *Abstraction and tabulation.*—Agreeably to the final instructions of the Census Superintendent on the subject, abstraction was commenced in this district on the 17th March 1891 with eight clerks only, one on each main abstraction sheet. On the 30th of the month one full gang of abstracting staff was employed, but the work was not in full swing till the 9th April, when all the three gangs allowed for this district were got to work The full task required from the abstractors was exacted from the thirteenth day after the commencement of the work. Abstraction was conducted strictly in accordance with the method prescribed in the Census Superintendent's circulars on the subject, and was finished on the 27th July last.

86. The work of tabulation was not finished so early as I had expected This was due to the strong opposition of the clerks, which was manifested on two occasions by their striking work The abnormal unhealthiness of the year, due to a virulent epidemic of fever, also rendered a large number of abstractors and tabulators incapable, and the work of tabulation was not finished till the 30th November 1891, it having been begun on the 27th July 1891. This delay, under the circumstances stated above, was unforeseen and unavoidable

87. The numerous census circulars, which reached me from time to time soon after the opening of the abstraction office, were found to be generally sound and well adapted for all practical purposes. It was a pity that the issue of some of these circulars was not made earlier: there would have been less disturbance in the manner of working. These circulars were, so far as was possible, observed with scrupulous exactitude, but in a work of so great a magnitude it would not be possible that the instructions contained in them would be all perfect and admit of no scope for fair criticism.

88. The following points were therefore laid before the Census Superintendent for his consideration:—

(*a*) The time allowed and the task assigned for abstraction were quite reasonable, but whenever there was any municipality, town, or any large village with numerous birth districts, parent tongue, and castes to deal with, the abstractors on sheets V, VI, and XI were generally found to fail in turning out their full tasks the result being that the cyclical order, in which the process of abstraction should have advanced, used to be disturbed for a day or two.

(*b*) The task required in connection with the filling up of test-slips and K form was larger than the Inspector and his clerk could cope with,* until the circular on the subject was cancelled by the Census Superintendent's circulars noted in the margin. Compliance with the first circular was simply impossible, and the progress of work was in consequence retarded for a time.

* Circular No. 57 of 10th April 1891.
Ditto 61 of 16th ,, ,,
Ditto 63 of 25th ,, ,,
Ditto 65 of 11th May ,,

(*c*) I quite agree with the Census Superintendent in the expediency of raising the pay of the abstractors and tabulators to Rs. 18 a month, keeping back one-third of it till their work is found to be accurate on test. But if accuracy and expeditious completion, as in the present census, are insisted upon, I would prefer the contract system, which seems to be, from all points of view, the fairest both to the employer and the employé equally.

(*d*) The form of test-slip was very elaborate, and yet there were no means of testing the accuracy of the statistics that were collected in abstraction sheets IV, V, and VI. A simpler form, with columns to check the above sheets, would have proved more useful.

(·) The limit of adjustment prescribed in the last circular on the subject was very judiciously fixed, and found well suited to the nature of the work. I regret this circular was not issued earlier. A good deal of time and expense could have been saved.

(*f*) The task assigned to tabulators appeared not to have been equally distributed. In some cases it was very heavy, while in others it was too light. Great difficulty was felt in getting the tabulators to work on Registers XX, XIX, and VI; whereas they gladly accepted work on other registers, even on condition of rendering greater outturn of work than that required in connection with those registers.

89. I have no remarks to offer regarding forms of abstraction sheets, R form, and tabulation registers, except to say that there was no column in any other abstraction sheet to test the accuracy of one of the most important statistics of occupation abstracted in sheet III.

90. I quite concur in the view expressed by the Census Superintendent as to the inadvisability of beginning on all abstraction sheets at once. The whole staff should be, as the Census Superintendent says, employed on the simplest abstraction sheets, viz, IV, V, VI and VII at first, and should then advance to the more difficult sheets II, III and X, the most intricate being withheld till the staff becomes well trained and the inefficient men are weeded out. The test-slips should be bound in books, *thana* by *thana*, and steadily filled up as each sheet is completed.

91. I deem it right to express my opinion here that the district compilation would probably have been carried out more expeditously and with less difficulty if there had been a complete Census Manual for the guidance of the district officers. I am sure it would have saved both the Census Superintendent and me a good deal of time and trouble. A manual on census is so great a *desideratum* that I hope my suggestion will receive the favourable consideration of Government and the Census Superintendent.

92. I regret I was not consulted when the estimate of the census expenditure was framed. Every district has its peculiar advantages and disadvantages. This district, with a large college and numerous indigenous schools, proved quite unable to supply me with a sufficient number of good abstractors and tabulators on Rs. 12 and Rs. 15, respectively, who would consent to be bound by certain prescribed restrictions, and this fact was brought to the notice of the Census Superintendent more than once. The truth is that the remuneration fixed by the Census Superintendent was not sufficiently attractive to induce people to come forward and accept the temporary posts offered, especially as census work was considered by them particularly irksome. With all respect for the measures adopted by the Census Superintendent and the instructions issued for my guidance, I beg leave to state that a uniform scale of pay for all districts alike, even though working under certain uniform restrictions, irrespective of considerations dependent on the progress or backwardness of the people in education and other circumstances, seems to me to have been a mistake—a mistake which was the continued source of considerable anxiety and trouble to those entrusted with the supervision of the work of census so far as this district is concerned.

APPENDIX.

Statement No. 1, *showing Variation in Population as compared with* 1881.

	Both Sexes.			Males.			Females.		
	1881.	1891.	Difference.	1881.	1891.	Difference.	1881.	1891.	Difference.
1	2	3	4	5	6	7	8	9	10
Sadar Subdivision.									
Boalia	100,887	98,874	−2,013	50,717	50,629	−88	50,170	48,245	−1,925
Tanor	85,609	88,952	+1,343	41,868	43,298	+1,430	43,747	43,660	−87
Godagiri	43,799	46,780	+2,981	22,651	24,126	+1,475	21,148	22,654	+1,506
Puthia	121,238	95,748	−25,490	59,849	48,514	−11,335	61,389	47,234	−14,155
Charghat	117,086	124,224	+7,138	57,036	60,651	+3,615	60,050	63,573	+3,523
Bagmara	121,581	119,000	−2,581	60,361	59,270	−1,091	61,220	59,730	−1,490
Total ...	590,200	571,378	−18,622	292,476	286,482	−5,994	297,724	285,096	−12,628
Nowgong Subdivision.									
Nowgong	85,840	96,262	+10,422	43,855	48,643	+5,288	42,485	47,619	+5,134
Manda	103,308	113,848	+10,540	51,244	57,250	+5,986	52,064	56,618	+4,554
Panchupur	78,902	88,137	+9,235	39,584	44,209	+4,625	39,318	43,928	+4,610
Total ...	268,050	298,247	+30,197	134,183	150,082	+15,899	133,867	148,165	+14,298
Nator Subdivision.									
Nator	153,662	142,039	−11,623	73,520	68,921	−4,599	80,142	73,118	−7,024
Singra	112,743	117,494	+4,751	55,945	58,844	+2,899	56,798	58,650	+1,852
Baragram	121,554	116,580	−4,974	59,240	56,897	−2,343	62,314	59,683	−2,631
Lalpur	84,962	67,398	−17,564	41,063	33,112	−7,951	43,899	34,286	−9,613
Total ...	472,921	443,511	−29,410	229,768	217,774	−11,994	243,153	225,737	−17,416
Grand Total ...	1,331,171	1,313,336	−17,835	656,427	654,338	−2,089	674,744	658,998	−15,746

Statement No. 2, *showing Immigration into the District.*

Birth-place.	Total for the District.		Boalia.		Tanor.		Godagari.		Puthia.		Charghat.		Bagmara.		Naugaon.		Manda.		Panchupur.		Nator.		Singra.		Burigaon.		Lalpur.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29
Nadia ...	4,432	2,335	346	27	155	22	121	63	83	24	635	366	76	265	796	284	332	57	241	181	242	87	427	52	190	69	806	838
Murshidabad ...	7,071	5,280	322	3,111	464	60	4,305	4,007	41	28	415	443	117	7	221	347	552	117	320	3	88	46	118	48	24	13	83	51
Dinajpur ...	3,143	1,417	12	9	6	3	13	10	...	...	2	...	3	1	1,011	33	1,190	1,350	939	..	2	4	4	4	2	2	2	1
Bogra	1,012	1,135	...	941	5	7	11	13	1	...	5	6	3	...	8	72	40	58	37	8	6	5	880	910	9	8	7	7
Pabna	7,865	3,588	4,044	85	16	7	26	11	29	26	54	56	490	95	62	382	92	23	96	96	174	96	913	450	1,564	1,704	315	497
Other districts in Bengal Proper.	2,627	2,083	665	577	70	29	136	101	68	73	72	63	247	103	98	59	297	284	223	239	148	2	289	284	149	70	125	209
Purnea	1,322	1,322	...	416	1	1	743	604	...	4	18	11	9	2	234	53	214	223	...	..	19	2	3	...	1	6	6	...
Malda	4,034	2,162	870	382	210	109	945	1,035	1	...	11	17	342	...	570	91	762	564	311	16	3	1	6	3	1	1	2	2
Sonthal Parganas	1,763	1,528	72	227	210	162	151	12	5	149	8	1	9	2	17	50	671	747	493	164	8	1	114	11	1	...	4	2
Other districts in Bihar.	2,765	1,163	103	503	109	15	622	59	60	4	114	62	54	4	85	147	304	136	342	9	301	36	467	97	66	4	129	33
Orissa	221	5	51	..	6	1	9	4	18	...	22	...	38	...	2	...	4	...	7	...	15	..	38	...	11	...	...	...
Lohardaga ...	1,427	857	72	77	158	87	...	206	..	...	...	12	6	1	7	24	647	326	493	185	...	...	44	44	...	...	...	1
Other districts in Chota Nagpur.	588	374	151	49	65	37	154	57	5	1	2	...	3	...	10	46	47	44	1	44	21	94	106	2	13	...	4	...
North-Western Provinces.	3,003	1,071	279	272	83	14	650	69	129	5	103	31	139	98	149	228	313	77	377	173	185	13	336	28	125	37	144	26
Central Provinces	903	584	...	...	118	...	48	11	...	41	1	...	6	...	4	...	404	...	319	313	...	219	...	...	*2	...	2	...
Other Provinces and Countries.	615	130	91	21	11	1	57	13	12	6	52	17	209	2	38	20	5	8	20	1	5	19	47	1	17	18	42	3
Total ...	42,710	28,034	7,069	5,797	1,687	555	7,990	6,269	461	361	1,515	1,085	1,751	579	3,303	1,836	5,814	3,856	4,229	1,432	1,217	677	3,782	1,934	2,165	1,891	1,227	1,662

Statement No. 3, showing the Area and Population for each thana.

Subdivision and Thana.	Area in square miles.	Number of towns and villages.	Number of occupied houses.	Total population.	Total males.	Total females.	Number of persons per square mile.	Number of towns or villages per square mile.	Number of houses per square mile.	Number of persons per occupied house.	Remarks.
1	2	3	4	5	6	7	8	9	10	11	12
Sadar Subdivision.											
1. Boalia ... Towns	3½	1	4,597	21,407	11,751	9,656	6,586·76	·30	1,414 46	4 65	
1. Boalia ... Villages	118½	421	16,859	77,467	38,878	38,589	652 35	3·56	141 97	4 59	
Total ...	122	422	21,456	98,874	50,629	48,245	810·44	3·46	175 86	4 60	
2. Tanor .. Villages	178	385	16,282	86,952	43,292	43,660	488·49	2·16	91 47	5·34	
3. Godagari do.	173	357	8,707	46,780	24,126	22,654	270·40	2 06	50·32	5·37	
4. Puthia do.	140	309	18,713	95,748	48,514	47,234	683 91	2 20	133 66	5·11	
5. Charghat ... do.	154	309	25,028	124,224	60,651	63,573	806·64	2·99	162 45	4 96	
6. Bagmara do.	142	439	20,137	119,000	59,270	59,730	838·02	3·02	141·80	5·90	
Subdivisional Total ...	909	2,281	110,328	571,578	286,482	285,096	628·79	2 51	121·35	5·18	
Naugaon Subdivision 1. Naugaon villages	139	304	15,957	96,282	48,643	47,619	692 53	2·18	114 79	6·03	
2. Manda do. ..	299	559	20,910	113,948	57,280	56,618	380·76	1·87	69 93(3)	5 44	
3. Panchupur do. ...	165	356	15,131	88,137	44,209	43,928	534·16	2 14	91·70	5·82	
Subdivisional Total ...	603	1,219	51,998	298,247	150,082	148,165	494 60	2·02	86·23	5·73	
Nator Subdivision. 1. Nator ... Towns	3	1	1,940	9,185	4,696	4,489	3,061·66	·33	649·66	4·71	
1. Nator ... Villages	196	435	25,530	132,854	64,225	68,629	677·82	2·21	130·25	5 20	
Total ...	199	456	27,470	142,039	68,921	73,118	713 76	2 29	138 08	5·16	
2. Singra ... Town (Kalam) ...	11	1	1 128	5,312	2 552	2,760	482·90	·09	102·54	4·70	
2. Singra ... Villages	299	648	20,541	112,182	56,292	55,890	375·19	2·16	68·70	5·46	
Total ...	310	649	21,669	117,494	58,844	58,650	379·01	2·09	69 90	5 42	
3. Burigaon villages	194	341	23,477	116,580	56,897	59,683	600 92	1·76	121·01	4·90	
4. Lalpur villages	115	273	13,446	67,398	33,112	34,286	586 06	2·37	116·92	5·01	
Subdivisional Total ...	818	1,719	86,071	443,511	217,774	225,737	542·13	2·10	105·22	5·15	
District Total ...	2,330	5,219	248,392	1,313,336	654,338	658,998	563·66	2·24	106 60	5 29	

Statement No. 4, showing the Density of Population in 1891 compared with 1881 and 1872.

Subdivision and Thana.	Area in square miles.	Total population of both sexes.			Number of persons per square mile.			Remarks.
		1872.	1881.	1891.	1872.	1881.	1891.	
1	2	3	4	5	6	7	8	9
Boalia Subdivision.								
Boalia (including Boalia Municipality).	122	110,307	100,887	98,874	904·15	826·94	810·44	
Tanor	178	91,032	85,609	86,952	511·41	480·94	488 49	
Godagari	173	34,683	43,709	46,780	200·47	253 17	270·40	
Puthia	140	143,087	121,288	95,748	1,022·05	865 98	683·91	
Charghat	154	109,202	117,996	124,224	709·10	760·29	806·64	There have been changes of jurisdiction in Charghat.
Bagmara	142	124,883	121,581	119,000	879·45	856·20	838 02	
Total ..	909	613,194	590,200	571,578	674·58	649·28	628·80	
Naugaon Subdivision.								
Naugaon	139	77,115	85,840	96,262	554·78	617·55	692·53	Jute cultivation has much improved.
Manda	299	92,328	103,308	113,848	308·78	345·51	380·76	
Panchupur	165	47,909	78,902	88,137	287·15	478·19	534·16	
Total ...	603	217,352	268,050	298,247	360·45	444 52	494·60	
Nator Subdivision.								
Nator (inclusive of Nator Municipality).	199	130,052	153,662	142,039	701·76	772·17	713·76	Too slight to require any explanation.
Singra (inclusive of Kalam town).	310	115,026	112,743	117,494	371·05	362·68	379·01	Same
Burigaon	194	127,041	121,554	116,580	659 48	626·56	600·92	
Lalpur	115	99,564	84,902	67,398	868·14	738·80	586 06	
Total ...	818	480,183	472,921	443,511	587·02	578·14	542·19	
District Total ...	2,330	1,310,729	1,331,171	13,13,336	562 54	571·31	563 66	

Statement No. 5, showing the Distribution of Population for 1891 *according to Religion, thana by thana, as compared with the figures for* 1881.

Thana.	Total Population.			Hindus.			Muhammadans.			Others.		
	Males.	Females.	Both sexes.	Males.	Females.	Both sexes.	Males.	Females.	Both sexes.	Males.	Females.	Both sexes.
1	2	3	4	5	6	7	8	9	10	11	12	13
Sadar Subdivision.												
Bosila	1881 ... 50,717	50,170	100,887	12,483	11,057	23,540	38,169	39,069	77,238	65	44	109
	1891 .. 50,629	48,245	98,874	13,734	10,530	25,263	37,335	37,656	75,401	70	50	120
Tanor	1881 ... 41,862	43,747	85,609	5,695	5,663	11,358	36,167	38,084	74,251	...	..	
	1891 ... 43,292	43,660	86,952	5,923	5,485	11,408	37,334	38,149	75,483	35	26	61
Godagari	1881 ... 22,651	21,148	43,799	11,050	9,945	20,304	11,592	11,903	23,495	..	...	..
	1891 . 24,126	22,654	46,780	10,836	9,411	20,247	13,286	13,243	26,529	4	..	4
Puthia	1881 ... 39,849	61,389	121,938	8,704	8,728	17,432	51,144	52,661	103,805	1	..	1
	1891 ... 48,514	47,284	95,748	6,393	6,487	13,030	41,914	40,792	82,706	7	5	12
Charghat	1881 57,036	60,050	117,086	14,100	14,144	28,310	42,838	45,879	88,717	32	27	59
	1891 ... 60,651	63,573	124,224	14,754	14,766	29,520	45,890	48,802	94,692	7	5	12
Bagmara .	1881 ... 60,361	61,220	121,581	5,668	5,598	11,266	54,693	55,629	110,315	...	.	...
	1891 ... 59,270	59,730	119,000	5,477	5,062	10,450	53,885	54,068	105,553	8	.	8
Total	1881 292,476	297,724	590,200	57,775	54,435	112,210	234,603	243,218	477,821	98	71	169
	1891 ... 286,482	285,096	571,578	56,207	51,700	107,907	230,144	233,310	463,454	131	86	217
Naugaon Subdivision.												
Naugaon	1881 ... 43,355	42,485	85,840	9,607	9,102	18,709	33,747	33,385	67,130	1	...	1
	1891 ... 48,643	47,819	96,262	10,716	9,418	20,134	37,923	38,199	76,122	4	2	6
Manda	1881 ... 51 943	52,064	103,308	14,114	13,551	27,665	37,127	38,511	75,638	3	2	5
	1891 ... 57,230	56,618	113,848	15,619	14,824	30,443	41,276	41,097	82,373	135	97	232
Panchupur ..	1881 .. 39,584	39,318	78,902	8,605	8,335	17,030	30,887	30,977	61,864	2	6	8
	1891 ... 44,209	43,928	88,137	9,804	9,107	18,911	34,405	34,821	69,226	...	..	...
Total	1881 .. 134,183	133,867	268,050	32,416	30,988	63,404	101,761	102,871	204,632	6	8	14
	1891 ... 150,082	148,165	298,247	36,339	33,349	69,688	113,604	114,717	228,321	139	99	238
Nator Subdivision.												
Nator	1881 ... 73,520	80,142	153,662	17,525	18,722	36,247	55,991	61,418	117,409	4	2	6
	1891 .. 68,921	73,118	142,039	16,454	16,656	33,110	52,457	56,459	108,916	10	3	13
Singra	1881 .. 55,945	56,798	112,743	13,905	14,452	28,357	42,040	42,346	84,386	...	.	.
	1891 ... 58,844	58,650	117,494	14,650	14,265	28,915	44,194	44,385	88,576	...	...	...
Burigaon	1881 ... 59,240	62,314	121,554	10,638	11,562	22,200	48,602	50,752	99,354	...	.	...
	1891 56,897	59,683	116,580	9,362	9,920	19,282	47,535	49,763	97,298		..	.
Lalpur	1881 ... 41,063	43,899	84,962	12,156	12,601	24,757	28,907	31,998	60,905	..	...	.
	1891 ... 33,113	34,286	67,398	10,355	9,681	20,036	22,754	24,605	47,359	3	...	3
Total	1881 ... 229,768	243,153	472,921	54,224	57,337	111,561	175,540	185,514	361,354	4	2	6
	1891 ... 217,774	225,737	443,511	50,821	50,522	101,343	166,940	175,212	342,152	13	3	16
District Total ...	1881 ... 656,427	674,744	1,331,171	144,415	142,760	287,175	511,904	531,603	1,043,507	108	81	189
	1891 ... 654,338	658,998	1,313,336	143,367	135,571	278,938	510,688	523,239	1,033,927	283	188	471

Statement No. 6, showing Infirmities in the District.

Caste.	Insane.		Blind.		Deaf and Dumb.		Lepers.		Total.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11
Hindus.										
Bagdi	10	13	17	...	...	9	...	1	27	23
Brahman	10	...	13	1	5	17	10	7	38	25
Goala	1	5	10	20	13	...	10	6	34	31
Jugi		7	24		5		12	7	41	14
Kalbartta	10	3	13	15	7	13	7	4	37	34
Kamar	2	6	1	7	8	11	...	2	6	26
Kapali	2	...	...	...	1	...		...	3	...
Kayastha	9	8	8	13	8	8	18	7	43	36
Kochh	1	1	...	...	15	...	11	7	27	8
Kol	2	...	11	...	...	...	...	...	13	...
Kumhar	...	1	...	...	..	...	...	1	...	2
Murmi	..	4	...		...	...	...	...	...	4
Namasudra ...	11	5	1	9	3	17	14	5	29	36
Napit	10	6	11	8	10	10	12	...	43	24
Oraon	17	...	10	..		..	...	...	27	...
Pod	2	...	5	..	...	..	...	...	7	...
Teli	7	4	10	13	13	13	...	...	30	30
Bhuimali	...	...	7	8	..	...	...	...	7	8
Chamar	...	...	.	5	...	...	.	...	...	5
Koiri	...	...	13	3	...	...	5	...	18	3
Sunri	...	...	35	...	5	...	...	...	40	..
Bauri	...	...	...	...	7	...	...	...	7	...
Chasa	...		...	...	3	...	...	...	3	.
Dom	...	...	...	...	3	...	...	...	3	...
Vaishnava	...	...	...	...	5	1	...	...	5	1
Buna	...	...	...	.	...	1	5	...	5	1
Kandu	...	...	...	...	...	...	9	1	9	1
Sadgop	..	...	..	.	...	...	...	11	...	11
Total Hindus ...	84	63	189	102	106	99	113	59	502	323
Muhammadans.										
Shaikh	230	259	353	473	448½	299	86	56	1,147	1,087
District Total ...	354	322	542	575	554	398	199	115	1,649	1,410

Statement No. 7, showing Education by Religion for each thana.

Thanas.	HINDUS.						MUHAMMADANS.						OTHERS						TOTAL BY EDUCATION.					
	Pupils.		Literate.		Illiterate.		Pupils.		Literate.		Illiterate.		Pupils.		Literate		Illiterate.		Pupils.		Literate.		Illiterate.	
	Males.	Females	Males.	Females	Males.	Females.	Males.	Females.	Males	Females	Males.	Females.	Males.	Females	Males	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25
Sadar Subdivision.																								
Boalia	1 601	110	2,555	305	9,175	10,127	534	15	1,983	17	35 918	37,624												
Tanor ..	189	2	697	14	5 037	5,469	300	27	1,454	16	35 780	38 106												
Godagari ...	74		640	3	10,122	9,408	198	24	723	5	12 365	13 214												
Puthia	406	43	1,423	251	4,675	6,138	19		144		41,751	40 792												
Charghat	686	52	1,987	133	12,981	14,581	519	2	1,702	13	48 6.0	48 788												
Bagmara ..	134	2	768	28	4 475	5,032	706	6	2,242	18	50 987	54,644												
Total	2 579	214	8,070	734	45,565	50,755	2 326	74	8 248	68	219 770	233,168												
Naugaon Subdivision.																								
Naugaon	394	7	1,536	51	8,786	9,362	696	3	1,998	13	35 220	38 183												
Manda . .	252	71	1 322	224	14,245	14,529	375	24	1,912	13	38 493	41 660												
Panchupur ..	382	12	1,230	44	8,193	9,051	842	9	2,465	33	31,668	34 770												
Total ..	1,028	90	4,088	319	31,223	32,942	1 913	96	6,375	59	105 316	114 622												
Nator Subdivision.																								
Nator .	231	38	2 242	179	13,°81	16,439	775	23	2 048	27	40 634	56 409												
Singra	455	6	1,940	79	12 346	14,190	488	8	2 332	9	41 354	44 368												
Burigaon .. .	288	8	1,102	24	7 972	9,487	270	2	1 405	4	45,860	49 757												
Lalpur	317	12	1,165	33	8,933	9,636	241	28	692	13	21 831	24 364												
Total ..	1,991	65	6,398	315	42,532	50,142	1,774	61	487	53	158 679	175,098												
District Total ..	5,598	369	18,456	1,368	119,320	133,839	6,013	171	21,110	180	483,565	522 888	9	10	59	25	208	148	11,620	550	39,625	1,583	603,093	656,875

Note.—Brahmos are included in Hindus.

Note.—Thana details for "others" and "total" are not available.

Statement No. 8, showing Education by Religion and Age.

Religion.	ALL AGES.								AGE PERIODS.															
									0—14.						15—24						25 and over.			
	Learning.		Literate		Illiterate.		Total.		Learning		Literate.		Illiterate		Learning.		Literate		Illiterate.		Learning.		Literate.		Illiterate.	
	Male.	Female	Male.	Female	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female	Male.	Female	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27
Hindus	5,598	369	18,456	1,368	119,320	133 839	143,374	135 576	4,154	225	479	273	45 799	45 002	1 345	44	3 796	432	18 035	24 222	99	30	14,191	663	55,886	64,615
Muhammadans	6,013	171	21,110	180	483,565	522,888	510,688	523 239	4,438	152	876	23	2,22,924	268 233	1,268	9	3 991	68	64,141	109,079	307	10	16,343	89	196,500	214,577
Christians	9	10	31	25	17	13	57	48	9	10	2	3	13	6			4	7	2	2	...	..	25	16	2	5
Buddhists and Jains.	...	..	26	..	9	11	35	11	...		4	..	2	5	..	..	5		1	3	..	..	17	...	6	3
Others ...	..	..	2		102	124	104	124		..	.	...	51	56		...	...		20	17	..	...	2	...	111	51
Total .	11,630	550	39,625	1,573	603,093	656,875	654,338	658,998	8,601	457	1,361	298	268,389	253,301	2,613	53	7,886	507	82,199	124,323	406	40	30,578	768	252,506	279,251

Note.—In the above two statements Brahmos are included in Hindus.

Statement No. 9, showing Statistics of Schools in the Rajshahi district from 1883-84 *to* 1890-91.

	1883-84.							1884-85.							1885-86.							1886-87.					
			Classification of Pupils according to Race or Creed.							Classification of Pupils according to Race or Creed.							Classification of Pupils according to Race or Creed.							Classification of Pupils according to Race or Creed.				
	Schools.	Pupils.	Europeans and Eurasians.	Native Christians.	Hindus.	Muhammadans.	Others.	Schools.	Pupils.	Europeans and Eurasians.	Native Christians.	Hindus.	Muhammadans.	Others.	Schools.	Pupils.	Europeans and Eurasians.	Native Christians.	Hindus.	Muhammadans.	Others.	Schools.	Pupils.	Europeans and Eurasians.	Native Christians.	Hindus.	Muhammadans.	Others.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29
Public Institutions.																												
Secondary — High English	3	308	...	...	231	77	...	5	831	...	...	690	141	..	5	884	...	...	730	154	...	5	945	...	1	773	171	...
Secondary — Middle English	13	849	...	...	705	144	...	12	685	...	...	559	95	11	13	683	...	1	567	115	...	12	718	...	..	592	126	..
Secondary — Middle vernacular	9	472	...	...	349	123	...	12	733	...	1	488	244	...	12	639	...	2	435	199	3	13	688	...	5	470	212	1
Primary — Upper primary (boys')	48	1,844	...	...	1,246	598	...	45	1,335	...	...	838	497	..	49	1,567	...	..	922	628	17	50	1,539	...	...	779	760	...
Primary — Lower " "	557	14,350	...	...	4,634	9,709	7	506	12,996	...	3	4,205	8,741	47	643	13,133	...	...	4,006	8,995	132	578	11,901	...	...	3,757	8,102	42
Special — Guru-training class	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Special — Madrassa	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	58	...	...	...	58	...	2	113	...	...	...	113	...
Female — Upper primary (girls)	2	59	...	1	58	...	...	2	51	...	2	49	...	...	2	79	...	5	74	...	...	1	23	...	3	20	...	...
Female — Lower " "	17	189	...	...	103	86	...	18	168	...	...	88	80	...	25	403	...	...	244	159	...	19	307	...	...	205	102	...
Private Institutions.																												
Indigenous	3	40	...	...	21	19	.	...	...	...	...	...	...	...	9	102	...	...	20	82	...	2	17	...	...	5	12	...
Total	652	18,111	...	1	7,347	10,756	7	600	16,779	...	6	6,917	9,798	58	759	17,548	...	8	6,998	10,390	152	682	16,251	...	9	6,601	9,598	43

	1887-88.							1888-89.							1889-90.							1890-91.					
			Classification of Pupils according to Race or Creed.							Classification of Pupils according to Race or Creed.							Classification of Pupils according to Race or Creed.							Classification of Pupils according to Race or Creed.				
	Schools.	Pupils.	Europeans and Eurasians.	Native Christians.	Hindus.	Muhammadans.	Others.	Schools.	Pupils.	Europeans and Eurasians.	Native Christians.	Hindus.	Muhammadans.	Others.	Schools.	Pupils.	Europeans and Eurasians.	Native Christians.	Hindus.	Muhammadans.	Others.	Schools.	Pupils.	Europeans and Eurasians.	Native Christians.	Hindus.	Muhammadans.	Others.
	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57
Public Institutions.																												
Secondary — High English	5	973	...	...	825	148	...	5	965	...	...	809	146	...	5	952	...	...	821	131	...	5	927	...	3	788	136	...
Secondary — Middle English	11	711	...	...	585	126	...	11	788	...	...	621	147	...	13	816	3	23	645	146	...	13	844	1	17	647	179	...
Secondary — " vernacular	13	772	...	5	490	276	1	14	807	...	...	555	252	...	14	783	...	...	541	242	...	12	633	...	...	444	189	...
Primary — Upper primary (boys')	59	1,837	...	...	977	860	...	58	1,804	...	...	1,014	790	...	65	2,085	...	...	1,020	1,064	1	71	2,334	...	...	1,176	1,158	...
Primary — Lower " "	291	7,490	...	...	2,506	4,973	11	312	8,363	...	...	2,657	5,702	4	324	8,788	...	2	2,850	5,896	40	334	8,705	...	...	2,447	6,258	...
Special — Guru-training class	8	10	...	2	8	...	...	5	7	...	...	2	5	...	5	8	...	...	2	6	...	7	12	...	...	4	8	...
Special — Madrassa	1	46	...	...	...	46	...	1	76	...	...	...	76	...	1	68	...	...	...	68	...	1	63	...	...	...	63	...
Female — Upper primary (girls')	3	103	...	2	104	...	...	..	..	...	...	.	...	...	1	35	...	...	35	..	...	2	80	...	...	77	2	1
Female — Lower " "	5	99	...	5	92	2	...	7	167	...	4	160	3	...	9	197	...	...	159	37	1	10	209	...	...	159	41	...
Private Institutions.																												
Indigenous	13	180	...	...	56	124	...	21	221	...	...	85	120	16	23	256	...	...	87	169	...	36	418	...	...	161	317	...
Total	409	13,324	...	12	5,637	6,563	12	434	13,168	...	4	5,903	7,241	20	460	13,988	3	24	6,160	7,759	42	491	14,216	1	20	5,843	8,351	1

Extracts from Remarks in the Annual District Reports from 1884-85.

1883-84.

There is no report in the office.

1884-85.

"The decrease is partly due to the insufficient outturn of paddy crops or partly to the thorough introduction of the system of payment-by-results—a system against which some gurus of the Sadar subdivision represented to the District Magistrate for the continuance of the stipendiary system."

1885-86.

"The increase chiefly consists in primary schools, and is due for the most part to the efforts made by the Sub-Inspectors in general who worked hard throughout the year. The year under report was more favourable than the preceding year."

1886-87.

"This loss is mainly confined to the class of lower primary schools, which have been managed and aided under the rigorous rules of the reward system in operation—a system which is disliked by the gurus in general."

1887-88.

"This large decrease, confined to the class of lower primary schools, is attributed to the Rajshahi district Board's resolution doing away with the system of rewards and giving aid only to the very best 50 upper primary schools and 250 lower primary schools."

1888-89.

"The increase is mainly confined to the unaided primary school."

1889-90.

"The most important point in the educational history of the past year has been the restoration to the system of payments-by-results in the field of primary education of the district."

"The increase under the head of Public Institutions is spread chiefly over primary schools."

1890-91.

"The above table shows a gain of 31 schools and of 228 pupils."

Statement No. 10, showing the Classification of Pupils of the Rajshahi College according to Race or Creed from 1883-84 to 1890-91.

Description of Institution.	1883-84.							1884-85.							1885-86.							1886-87.						
	School or college.	Pupils.	Classification of Pupils according to Race or Creed.					School or college.	Pupils.	Classification of Pupils according to Race or Creed.					School or college.	Pupils.	Classification of Pupils according to Race or Creed.					School or college.	Pupils.	Classification of Pupils according to Race or Creed.				
			Europeans and Eurasians.	Native Christians.	Hindus.	Muhammadans.	Others.			Europeans and Eurasians.	Native Christians.	Hindus.	Muhammadans.	Others.			Europeans and Eurasians.	Native Christians.	Hindus.	Muhammadans.	Others.			Europeans and Eurasians.	Native Christians.	Hindus.	Muhammadans.	Others.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29
Rajshahi College (General Department).	...	81	...	...	80	1	...	...	57	...	...	56	1	...	...	44	...	...	42	2	...	...	78	...	...	77	1	...
Rajshahi College (Law Department) ...	...	17	...	...	17	...	...	...	25	...	...	24	1	...	...	8	...	...	8	...	...	...	12	...	...	12	...	...
Total ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...

Description of Institution.	1887-88.							1888-89.							1889-90.							1890-91.						
	School or college.	Pupils.	Classification of Pupils according to Race or Creed.					School or college.	Pupils.	Classification of Pupils according to Race or Creed.					School or college.	Pupils.	Classification of Pupils according to Race or Creed.					School or college.	Pupils.	Classification of Pupils according to Race or Creed.				
			Europeans and Eurasians.	Native Christians.	Hindus.	Muhammadans.	Others.			Europeans and Eurasians.	Native Christians.	Hindus.	Muhammadans.	Others.			Europeans and Eurasians.	Native Christians.	Hindus.	Muhammadans.	Others.			Europeans and Eurasians.	Native Christians.	Hindus.	Muhammadans.	Others.
	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57
Rajshahi College (General Department).	...	110	...	...	102	8	...	...	89	...	...	82	7	...	...	79	...	...	76	3	...	...	89	...	...	86	3	...
Rajshahi College (Law Department) ...	...	17	...	...	16	1	...	...	13	...	...	12	...	...	...	14	...	...	13	1	...	...	11	...	...	10	1	...
Total ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...

Statement No. 11, *showing the number of persons not under instruction, but can read and write English, exclusive of Europeans.*

Thanas.	Number of persons.	Remarks.
1	2	3
Sadar Subdivision.		
Boalia (including Municipality) ...	389	
Tanor	28	
Godagari	19	
Charghat	47	
Puthia	82	
Bagmara	26	
Subdivisional Total ...	591	
Naugaon Subdivision.		
Naugaon	139	
Manda	29	
Panchupur	64	
Subdivisional Total ...	232	
Nator Subdivision.		
Nator (including Municipality) ...	271	
Singra (including Kalam town) ...	51	
Burigaon	20	
Lalpur	56	
Subdivisional Total ...	398	
District Total ...	1,221	

Statement No. 12, *showing the number of Pupils of the aboriginal races in the Schools of the Rajshahi district.*

Year.	Number of pupils of the aboriginal races in the schools.
1883-84	7
1884-85	47
1885-86	152
1886-87	43
1887-88	12
1888-89	20
1889-90	42
1890-91	...

Extract from the Remarks made in the Annual District Reports from the year 1883-84 *in reference to Education of Aboriginal Races.*

1883-84.

No report in the office.

1884-85.

"The head 'Others' of the general table III contains 58, of which 47 entered against side heading 'Lower Primary for boys' are known as *Bonas* or *Dhangars*. In the preceding year there was a mention of seven Mech boys. It is satisfactory to note that during the year under report there were 47 Bona pupils reading in the lower primary schools of the Godagari thana. They are all in lower primary stage of instruction."

1885-86.

"The following statement shows the number of aborigines reading in the various classes of schools":—

	Number of aborigines in schools.
Middle vernacular	3
Upper primary	17
Lower ditto	132
Total ...	152

"The number of aborigines has risen from 47 to 152. With the exception of 17, all belong to schools in thana Godagari. They are Bonas or Dhangars belonging to the lower primary state of instruction. The increase was due to our persuading the Bonas to send their children to schools."

1886-87.

"The number of aborigines has declined from 152 to 43. The aboriginal races living in thana Godagari are very few in number. They are Bonas or Dhangars. They like the cultivation much. No special provision is made for the education of the aboriginal races. These boys belong to the primary stage of instruction."

1887-88.

"There are twelve pupils of the aboriginal races belonging to the classes of Bonas and Dhangars, who settled in the *Barindh*, north-west of the district."

1888-89.

"The number of aborigines has risen from 12 to 20. These belong to the classes of Bonas and Dhangars who settled in the district. Some Bonas settled at Lalpur have opened an indigenous school under a guru of their own class. The teaching is very elementary."

1889-90.

"Out of 42 pupils, 33 were non-Christian aborigines and nine other backward races. These are chiefly Bonas or Dhangars."

1890-91.

"During the year under report there are no aborigines returned. In the preceding year there were 42 pupils of the aboriginal races."

Statement No. 13, *showing the distribution of the chief languages of the district in* 1891, *as compared with* 1881.

Languages.	Males.		Females.		Total.	
	1881.	1891.	1881.	1891.	1881.	1891.
	2	3	4	5	6	7
Bengali	649,386	638,284	671,679	649,534	1,321,065	1,287,818
Hindi	10,194	12,653	6,267	6,809	16,461	19,462
Uriya	110	239	6	9	116	248
Assamese	...	8	...	...	...	8
Nepali	..	4			...	4
Santhali	5	3,045	1	2,607	6	5,652
Burmese		9	...		...	9
Persian	8	51	...	25	8	76
Pashtu	..	11	...		..	11
French	...	5	...		...	5
German	...	25	...	17	...	42
Hebrew	...	4	...	...	...	4
English	41	...	31	...	72	...
Armenian	1	...	1	...	2	
Garo	7	...	...	...	7	..
Guzrati	1	.	...	...	1	.
Kochh	5	...	.	...	5	...
Kol	402	...	405	...	807	.
Lepcha	1	...	..	..	1	..
Madrasi	2	...		.	2	...
Mahratti .. .	1	..	..	...	1	..
Panjabi	1	..	..	...	1	..
Scotch	1	...	1	...	2	...
Telugu	2	..	4	...	6	...
Unspecified	58	...	17		75	...
District Total ..	660,226	654,338	678,412	658,998	1,338,688	1,313,336

L. A.—Reg. No. 2965J—90—1-11-95.

DISTRICT CENSUS REPORT.

No. 500J., dated Dinajpur, the 4th May 1892.

From—A. C. Tute, Esq., Magistrate of Dinajpur,
To—The Secretary to the Govt. of Bengal, Financial Department.

In reply to your Circular No. 7T.F., dated 3rd October 1891, I have the honour to submit herewith the report called for discussing the results of the Census of this district, taken in February 1891.

REPORT ON THE CENSUS OF THE DISTRICT OF DINAJPUR, 1891.

Head I.—Early History, &c.

The earliest recorded attempt at an enumeration of the population of Dinajpur appears to have been made in 1808 by Dr. Buchanan Hamilton, who had been appointed to carry out a statistical survey of the district. His method of enumeration was this: he first ascertained the extent of cultivation, and then allowing 5 or 6 acres, according to the physical character of the district, as the quantity of land cultivated by a single plough; and assuming that each plough represented five persons, old and young, he arrived at the aggregate agricultural population. Dr. Buchanan Hamilton returns the population of Dinajpur at 3,000,000 persons and its area at 5,374 square miles, giving an average pressure of 558 persons to the square mile. In Thornton's Gazetteer, published in 1858, the population is put down at 1,200,000. At the time of the Revenue Survey of the district (1857—61), the area was returned at 4,586 square miles and the population at 1,042,832 persons, giving an average pressure of only 227 to a square mile.

2. The population and area of the district at the time of the three Censuses, *viz.*, 1872, 1881, and 1891, will be seen at a glance from the following table:—

		Area Sq. miles.	Population.
1872	...	4,126	1,501,924
1881	...	4,118	1,514,346
1891	...	4,118	1,555,835

3. In three thanas, *viz.*, Dinajpur, Birganj, and Ranisankail, the population have been gradually diminishing since 1872. This is the more remarkable as the areas of the two latter thanas, *viz.*, Birganj and Ranisankail, are now much larger than they were in 1872. It does not appear that these two thanas are more unhealthy than the others in the district. The slow rate of increase in the 20 years from 1872 to 1891 attests the general unhealthiness of the district.

Name of thana.	Area in square miles.		Population.		
	1872.	1881 & 1891.	1872.	1881.	1891.
1	2	3	4	5	6
Dinajpur Municipality ...	6	6	15,647	12,977	12,204
Kotwali or Dinajpur ...	392	388	197,106	199,409	196,394
Birganj	303	304	150,097	139,891	138,002
Kaliganj	297	300	94,728	94 882	100,646
Hemtabad	244	243	87,089	85,287	84,551
Bunshihari	255	257	78,288	81,877	83,288
Gangarampur	233	263	75,196	74,491	79,594
Patiram	293	291	66,866	70,661	75,226
Patnitala	457	262	122,700	69,238	78,927
Mahadebpur		171		67,265	73,265
Parsa	213	202	48,803	48,586	50,634
Chintaman	165	160	50,962	52,058	54,164
Parbatipur	172	166	62,907	66,708	69,159
Nawabganj	235	238	63 678	61,637	66,375
Pirganj	238	237	89,296	93,880	94.744
Ranisankail	186	189	78,696	75,102	74,042
Thakurgaon	437	441	219,865	220,397	224.620
Total ...	4,126	4,118	1,501,924	1,514,346	1,555,835

4. It appears, however, on a comparison of the returns of 1872 and 1891 that the towns are more unhealthy than the villages. For while in 1872 there were 135 small towns with from 1,000 to 2,000 inhabitants; 35 towns with from 2,000 to 3,000; 6 with from 3,000 to 4,000; 1 with from 4,000 to 5,000; and 1 with from 10,000 to 15,000, there were in the last Census only 106 small towns with from 1,000 to 2,000 souls; 8 towns with from 2,000 to 3,000; 3 towns with from 3,000 to 4,000; nil with from 4,000 to 5,000; and 1 with from 10,000 to 15,000.

A comparative table is given below:—

	Number of villages.	
	1872	1891.
Less than 200 inhabitants ...	4,927	4,815
From 200 to 500 inhabitants	1 585	2,289
„ 500 „ 1,000 „ ...	418	454
„ 1,000 „ 2,000 „ ...	135	106
„ 2,000 „ 3,000 „ .	35	8
„ 3,000 „ 4,000 „ ...	6	3
„ 4,000 „ 5,000 „ ...	1	...
„ 10,000 „ 15,000 „ ...	1	1

5. It will appear from the above table that the population is increasing in villages, while in town it is largely diminishing. Even in the case of the head-quarters, which is under a municipality, and where sanitary arrangements are better than in any other part of the district, the rule has no exception. Since 1872 the population of the municipality is decreasing at a rapid rate from 15,647 in 1872 and 12,977 in 1881 to 12,204 in 1891. Part of it may be due to the opening of the railway, facilitating as it has communication between distant places, and making it possible for people to return to their native villages, who otherwise would have settled at the head-quarters for purposes of trade, service, or other reasons.

6. Dinajpur is a purely agricultural district; and no tendency is perceptible on the part of the people to collect themselves together into towns.

Head II.—Movement of the Population.

7. There is no emigration from this district.

8. Immigrants into the district are mostly natives of Chota Nagpur and Sonthal Parganas, the latter forming the majority. These people are generally locally known as "Buna," sometimes as "Dhangar." The largest settlements have been made in the south of the district, principally on the Sankarpur estate. The original settlements appear to have been made about the year 1850 on a Government Khas Mahal in *Pargana* Sagoona by the Manager, Mr. Poles, and the influx has continued steadily ever since. The settlers have cleared considerable tracts of jungle, and *Pargana* Sagoona, which used to yield Rs. 15,000 as annual rent, now yields Rs. 42,000. In this portion of the district the settlers comprise 30 per cent. of the tenantry. In *thana* Bungshihari 30 families on the estate of the Maharaja of Dinajpur at Chandipur and about 60 families are settled in the Churamon estate on the west of the district, and a few in the Haripur estate. It is only in the south that such settlements have made any progress. *Zamindars*, as a rule, hesitate to lay out money in promoting the advent of settlers, as the Sonthals being of a very roving disposition are apt to leave the land after a year or two, and the landlords' outlay is thus wasted. The malarious character of the district prevents the immigration of agriculturists from Bihar, and thus, though good lands are plentiful and cheap, there are large areas still lying uncultivated and under jungle for want of cultivation.

9. At Karnait in *Pargana* Salbari, *thana* Ranisankail, a class of people called Kanamari settled three years ago. They are said to have emigrated from the North-Western Provinces. Their profession is dancing and singing. The females dance and sing, while the males play the music.

10. A few low class Muhammadans have also settled in the above *thana*. They live by begging and jugglery performances. Many of them have dancing bars with them.

11. A large number of labourers from Bihar and the North-Western Provinces come here every year for work upon the Assam-Bihar Railway, the district roads, and for the rice harvest. Domestic servants are largely recruited from this class, and the *zamindars* also employ up-country peons and *barkandazes* to a large extent. These have materially increased the population of the district since the connection of the Eastern Bengal Railway System with the Bihar Section. The district is also infested by gangs of "Nats" at certain seasons of the year, who commit petty thefts. They travel through all adjoining districts in detached parties, and in the beginning of the hot weather meet at certain rendezvous preparatory to their return home before the rains. They usually have a number of cattle with them, and are generally well fed; and though squalid in dress and habits, show no signs of poverty.

12. The following table will show the number of persons residing here at the time of the Census who were born in districts other than Dinajpur:—

Name of District.	Male.	Female.	Total.	Name of District.	Male.	Female.	Total.
1	2	3	4	1	2	3	4
Rajshahi Division.				*Chittagong Division.*			
Rangpur ...	3,388	4,920	8,308	Chittagong ...	1	...	1
Pabna ...	1,097	317	1,414	Noakhali ...	14	1	15
Darjeeling ...	103	2	105	Total ...	15	1	16
Jalpaiguri ...	1,007	1,701	2,708	*Orissa Division.*			
Bogra ...	972	841	1,813	Cuttack ...	142	134	276
Rajshahi ...	3,694	4,006	7,700	Puri ...	62	18	80
Total ...	10,261	11,787	22,048	Balasore ...	4	...	4
Patna Division.				Total ...	208	152	360
Muzaffarpur ...	1,603	324	1,927	*Chota Nagpur Division.*			
Champaran ...	431	230	661				
Gaya ...	225	297	522				
Darbhanga ...	600	219	819	Hazaribagh ...	1,012	902	1,914
Saran ...	4,059	207	4,266	Lohardaga ...	364	299	663
Shahabad ...	743	150	893	Manbhum ...	847	419	1,266
Patna ...	301	161	462	Chota Nagpur Tributary States ..	1,429	257	1,686
Total ...	7,962	1,588	9,550	Total ...	3,652	1,877	5,529
Bhagalpur Division.				*Burdwan Division.*			
Monghyr ...	1,492	2,203	3,695	Burdwan ...	556	365	921
Bhagalpur ...	3,546	1,872	5,418	Bankura ..	42	11	53
Purnea ..	10,529	5,185	15,714	Birbhum ...	158	232	390
Malda ...	3,080	2,166	5,246	Midnapore ...	47	17	64
Sonthal Parganas ...	11,643	10,533	22,176	Hooghly ...	147	42	189
Total ...	30,290	21,959	52,249	Howrah ...	10	...	10
Presidency Division.				Total ...	960	667	1,627
Calcutta ...	51	383	434	Kuch Bihar ...	67	42	109
24-Parganas ...	312	112	424	North-West Provinces	2,791	947	3,738
Nadia ...	2,156	850	3,006	Central Provinces ...	1,144	1,620	2,764
Jessore ...	488	373	861	Oudh ...	598	111	709
Khulna ...	36	1	37	Panjab ...	447	245	692
Murshidabad ...	2,572	2,012	4,584	Bombay ...	8	1	9
Total ...	5,615	3,731	9,346	Assam ...	140	30	170
Dacca Division.				Rajputana ...	206	183	389
Dacca ...	453	201	654	Afghanistan ...	31	...	31
Faridpur ...	516	591	1,107	Nepal ...	40	11	51
Backergunge ...	280	94	374	Arabia ...	1	...	1
Mymensingh ...	202	148	350	England ...	5	1	6
Total ...	1,451	1,034	2,485	Scotland ...	...	3	3
				India (unspecified) ...	120	34	154
				Total ...	5,598	3,228	8,826
				GRAND TOTAL ...	66,012	46,024	112,036

Head III.—Varying Density of the Population.

13. The following table will give the density of population per mile, thana by thana, in 1872, 1881, and 1891:—

Name of Thana.	1872.	1881.	1891.
Dinajpur Municipality ...	2,608	2,162	2,034
Kotwali or Dinajpur ...	503	513	581
Birganj	495	460	454
Kaliganj	319	316	335
Hemtabad	357	351	348
Bunshihari	307	319	324
Gangarampur	285	283	303
Patiram	228	243	259
Patnitala	268	264	301
Mahadebpur ...		393	428
Parsa	229	241	251
Chintaman	309	325	339
Habra or Parbatipur ...	366	402	417
Nawabganj	263	259	279
Ghoraghat	297	261	
Pirganj	375	396	400
Ranisankail	423	397	392
Thakurgaon	503	500	509

14. With the exception of the Dinajpur Municipality, there are only two thanas in which the density of population is over 500 to a square mile, *viz.*, Kotwali and Thakurgaon.

Head IV.—Religion.

15. In 1872 the Census Report returned the Christian population of Dinajpur as follows: males 138 and females 133, total 271. Out of these 21 were Europeans, leaving 250 as the number of Native Christian population of Dinajpur. In 1891 the Census showed that there were 261 males and 250 females, total 511 persons, who professed the Christian religion. The 5 Englishmen and 3 Scotch women specified in sheet X presumably belonged to this religion. The Native Christian population had thus doubled itself in these 20 years.

16. Reverend W. B. James writes of the Native Christian population of Dinajpur. They live at the following places:—

Dinajpur Town, thana Kotwali.	Kuaron, thana Patiram.
Sada Mahal, thana Pirganj.	Pagaldeman.
Baburhat, thana Bunshihari.	Mokrampore.
Raiganj, thana Hemtabad.	Begunbari.
Kalkapur, thana Patiram.	

17. The Christian inhabitants of the first three places are Bengalis. The others are Kols and Paliyas, who, in addition to their mother-tongue, speak English.

18. The only Christian denomination labouring in the district is the Baptist, and most of its present adherents have embraced Christianity within the last 12 years.

19. I have observed in many places a strong desire to embrace Christianity manifested by the Rajbangsis. In fact many of them have told me that they are secret disciples of the Lord Jesus Christ, and they would publicly follow him, only they dread the separation from their relations which they think would inevitably follow.

20. *Brahmos.*—The number of proposed Brahmos is stationary, being 41 against 30 as counted in 1869. The section, which has sprung up in the sect, and the death of their great leader, Kesab Chandra Sen, effectually prevent its further spread, and within the course of a decade the whole sect will probably be absorbed in the Hindus.

21. No new sect has sprung up recently. It is believed there are a few *ferajis* in the district; but as they profess their doctrines very secretly, their precise number cannot be ascertained.

Head V.—Infirmities.

22. The following table shows the number of lunatics and of persons afflicted with certain other infirmities as ascertained by the Census Returns of 1872 and 1891:—

	Census of 1872.			Census of 1891.		
	Male	Female.	Total.	Male.	Female.	Total.
1	2	3	4	5	6	7
Insanes ...	379	144	523	599	420	1,019
Idiot ...	31	15	46	Not separately given; probably included under the insanes.		
Blind ...	522	264	786	628	602	1,230
Deaf and dumb ...	327	131	458	857	546	1,403
Leper ..	475	98	573	498	221	719
Total ...	1,734	652	2,386	2,582	1,789	4,371

23. It will appear that the number of afflicted persons has increased from 2,386 in 1872 to 4,371 in 1891. The Civil Surgeon was addressed as to the cause of this large increase, and he reports as follows:—

"So far as I am aware, the number of cases of infirmities referred to is small in this district, and the cases are isolated—say one or two in a village; and so far as lepers are concerned, I have not seen a case among the original inhabitants of the place. They are chiefly persons of other parts of India. The increase on the previous Census is small, and probably accounted for by the increase of population. From enquiries I have been unable to discover any particular locality infested with leprosy." I do not, however, agree with the view of the Civil Surgeon that the increase in the number of infirm persons is accounted for by increase of population, as I find that the increase in infirm persons between 1872 and 1891 has been 81·3 per cent., while the rate of increase in population for the same period has been only 3·5 per cent. I think that the apparent small number of afflicted persons in 1872 was due to the Census of the year being the first of its kind, and to the natural unwillingness of the pepole to divulge their infirmities.

Head VI.—Education.

24. The following table compares the progress of education in Dinajpur from 1872-73 to 1889-90:—

Class of Schools.	Number of Schools on 31st March.			Number of Pupils on 31st March.			Average Daily Attendance.		
	1872-73.	1882-83.	1889-90.	1872-73.	1882-83.	1889-90.	1872-73.	1882-83.	1889-90.
1	2	3	4	5	6	7	8	9	10
1. High English ...	1	1	1	102	207	203	98	138	147
2. Middle ...	30	29	31	879	1,316	1,872	750	798	1,003
3. Primary ...	241	563	807	7,095	13,243	16,661	2,700	10,750	12,011
4. Training ...	1	...	(a) 19	49		42	50	..	22
5. Girls' ...	3	3	4	49	(b) 73	(b) 101	45	51	66
6. Private institution	...	3	41	...	68	325	...	...	...
Total ...	276	599	903	8,174	14,937	19,204	...	...	...

(a) These are *guru*-training classes attached to the middle schools. The special school for the training of *gurus* which existed in 1872-73 was abolished under Government order previous to 1882-83.
(b) Besides there were 314 girls reading in boys' schools in 1882-83 and 655 in 1889-90.

25. The high English school in which the University Entrance Examination Course is taught is the local *zilla* school. Excluding the training school which does not now exist, and the training classes which are only first of middle schools, the schools increased from 275 with 8,125 pupils in 1872-73 to 599 schools with 14,937 pupils in 1882-83 in 10 years, and to 884 schools with 19,162 pupils in 1889-90. Thus the schools and pupils have now increased more than thrice the number found two decades back. In the first 10 years the schools increased 54 per cent. and the pupils 45 per cent. The average daily attendance also shows proportionately satisfactory progress.

26. The classification of pupils according to their caste or creed is shown below:—

	Year.	Hindus	Muhammadans.	Non-aboriginal Native Christians.	Aboriginal Christians	Non-Christians, aboriginal and others.	Total.
1	2	3	4	5	6	7	8
High school	1872-73	81	20	1	...	...	102
	1882-83	176	29	2	...	...	207
	1889-90	157	43	3	...	...	203
Middle „	1872-73	496	381	2	...	...	879
	1882-83	786	558	2	...	...	1,346
	1889-90	1,037	832	2	1	...	1,872
Primary „	1872-73	2,783	6,916	...	...	176	...
	1882-83	4,750	8,473	..	...	20	13,243
	1889-90	6,086	10,562	6	2	6	16,661
Girls' „	1872-73	36	9	4	...	...	49
	1882-83	64	5	4	...	...	73
	1889-90	71	27	1	2	...	101
Private institution „	1872-73	...	...	...	...	...	...
	1882-83	...	68	...	...	...	68
	1889-90	97	228	...	...	...	325
Total ..	1872-73	3,396	7,326	7		176	10,905
	1882-83	5,776	9,133	8	...	20	14,937
	1889-90	7,447	11,692	12	5	6	19,162

27. From the above table it is clear that education is spreading among all classes. The very large increase in the number of pupils in primary schools clearly indicates that the agriculturists, from whose boys the pupils of primary schools are almost entirely drawn, feel most keenly a desire to have their sons taught the rudiments of knowledge sufficient to meet their every-day wants. It is also gratifying that the Muhammadans have began to throw off their apathy and taken to the English education. Their number in the high school is still very small; but as English is also taught in the middle schools, the number of English-knowing Muhammadan boys is almost on a par with Hindu boys, being 875 against 1,194. As regards the primary schools, they predominate largely.

28. The percentage of boys at school on the number of boys of the school-going age reckoned at 15 per cent. of the total male population is compared in the following table for the three years 1872-73, 1882-83, and 1889-90:—

Year	Male population.			Boys of school-going age reckoned at 15 per cent.			Number of boys at school.			Percentage of boys at school on number of school-going boys.		
	Total.	Hindus.	Muhammadans.	Total.	Hindus.	Muhammadans.	Total.	Hindus.	Muhammadans.	Total.	Hindus	Muhammadans.
1	2	3	4	5	6	7	8	9	10	11	12	13
1872-73 .	770,431	362,067	410,835	116,464	54,310	61,625	8,125	3,416	4,573	6 9	6·2	7·4
1882-83 .. .	782,292	371,442	409,749	117,343	55,716	61,462	14,550	5,776	9,133	11·5	10 3	14·8
1889-90	812,047	388,623	416,037	121,807	59,293	62,404	18,406	7,447	116,292	15·1	12 7	18·6

Head VII.—Language.

29. The prevailing language in the district among the more respectable classes is Bengali, which does not differ much from that spoken in the other parts of Bengal. Among the lower classes, a dialect, or rather a patois form of Bengali, is spoken, which is barely intelligible to an outsider. It is characterised by the elimination of the letter v or its liquefaction into the letter e, by contraction of words, use of peculiar words and in peculiar sexes, and by the intermixture of Urdu words, or of words which cannot be traced to any of the Indo-European or Semitic groups, but which possibly belong to the Dravidian groups of language. Thus *mo bar besukh hayche* for *mor* [*amar*] *bapar bsukh* [*asukh*] *hayechche*=my father is ill would hardly be understood by an ordinary Bengali. The verbs are inflected more as in the

dialects of Eastern Bengal. Conjugation of the verb "to go" in the present, past, and future tenses is given below:—

Present Tense.

	Singular.	Plural.
1st person	... Mui jachhô—I go.	Mora jachho—we go.
2nd ,,	... Tora jachchen—you go.	Tomra jachhen—you go.
3rd ,,	... Onho jache—he goes.	Omra jache—they go.

Past Tense.

1st person	... Mui gaichhunu—I went.	Mora gaichhunu—we went.
2nd ,,	... Tora gaichchlen—you went.	Tomra gaichchlen—you went.
3rd ,,	... Onho geechlo or gechhilo—he went.	Omra gaichhlo or gachhilo—they went.

Future Tense.

1st person	... Mui jamu or jam—I shall go.	Mora jaum—we shall go.
2nd ,,	... Tora jamen—you will go.	Tomra jamen—you will go.
3rd ,,	... Onha jabe—he will go.	Omra jabe—they will go.

Declension of the proper noun আম is given below:—

আম is pronounced আম.

Nominative	আম	Am.
Objective	... আমক	Amak.
Instrumental	... আমকদিয়া	Amakdiya.
Ablative	... আমতে	Amate.
Possessive	... আমর আমর	Amar.
Ablative of time	আমৎ	Amat.
Case of address	... আম	Am or babe am.

A vocabulary of words and phrases—

I.—Numerals—

Aut, eight; pandara, fifteen.

II.—Days of the week—

Deobar ... Sunday. | Bistebar ... Thursday.

III.—

Above	... Uprat.	Ill	... Besukh.
After	... Parat.	Intend	... Mansuba.
Afternoon	... Vate bela.	Lady	... Mayan
Again	... Aba.	Lamp	... Gachha.
Always	... Din taman.	Morning	... Bihan.
Bad	... Aneanda.	Rain	... Jhari.
Back	.. Pithot.	Sky	... Akas.
Barber	... Nau.	Sleep	... Ninda.
Blood	... Lahu.	Sun	... Bela.
Boy	... Bapi.	Well	... Chuna.
City	... Bander.	Come here	... Ethi asen.
Cloud	... Asman.	Come near	... Sari asen.
Daughter	... Betichhoa	Come in	... Bhitarat asen.
Distance	... Bhelekhan.	Come back	... Phiri asen.
Dog	... Kutta.	Be silent	... Rahen.
Enough	.. Dhel.	Be careful	.. Dakhen.
Excellent	... Kheb.	Don't forget	... Bhulen na.
False	... Michha.	Go away	... Chali jan
Father	... Ba or ban.	Give it to me	.. Mok dao.
Fear	... Dar.	What is your name	Tomar nam ki.
Few	... Ettikhan.	Where are you going	Kunthe jachen.
Finger	... Nakhat.	What do you say	... Tora ki kahen
Flesh	.. Gosh.	Don't you know	... Tora ki janen na.
Friend	... Bhai beradar.	What are you asking	Karchhen ki.
Here	... Eithe.	Speak loud	... Chenchchi kahen.
Husband	... Bhatar or barir lok.	Count that money	Paysa kemna ganan.

30. The Santhals who have settled in the southern and other parts of the district speak Santhali among themselves, but use Bengali, like the other inhabitants, when talking with men of other races.

31. There has been no noticeable change in the introduction or disuse of any dialect. I understand, however, that the Paliya population had a separate language of their own, which they discarded in favour of the Bengali simultaneously with their adoption of the Hindu ceremonies and religion. Remnants of this distinct language may still be found in their wedding songs. These songs thus form an admirable field of study for a philologer, and I have no doubt that, carefully studied, they will yield a rich harvest of better knowledge of ancient ceremonies and customs which would more than repay the trouble and cost of study.

32. I have to thank the Sub-Deputy Collector for this interesting note on the languages of the district.

Head VIII.—Castes.

33. As regards the subject of castes, in my letter No. 1001J. of the 8th October last, I informed you that on adding up the various heads in this office, copy of the caste list received with your demi-official of the 29th August last, the total did not tally with the actual population as ascertained by the last Census. This discrepancy, which occurs in the total of Hindu castes, has not yet been reconciled owing to the manuscript list not being yet received from your office, as requested in my letter No. 1001J. of 8th October last. In view of the large discrepancy mentioned therein, but mainly owing to the fact that no final classification of the caste has yet been received from your office, as stated in the letter under reply, I have refrained from making any comments on the castes. I sent you, however, a comparative table of the castes arranged according to castes with reference to their occupations in 1872, 1881, and 1891, which will show at a glance the deviations in the figures of the three Censuses. The classification is the one adopted in Hunter's Statistical Account; but for greater facility of reference, the castes under different sub-sections have been arranged alphabetically. As regards the peculiar customs, usages, and origins of the various castes, a full account is given in Mr. Risley's tribes and castes of Bengal, and nothing further has been gleaned on the subject. The tables received from your office do not show the number of zamindars, tenure-holders, or of professional, manufacturing, and industrial men in each caste. I am not therefore in a position to supply the information asked for in paragraph 8 of the Government letter No. 67F., dated the 3rd October 1891, that it should be stated whether the castes and tribes are as a rule zamindars, tenure-holders, occupancy raiyats, or field-labourers. Such information can be compiled in your office. With reference to the precedence which each caste occupies in the social scale, you will find the information in Hunter's Statistical Account of Bengal, which still holds good.

Name of caste.	1872.	1881.	1891.	Name of caste.	1872.	1881.	1891
1	2	3	4	5	6	7	8
Europeans.				**2.—Semi Hinduized Aboriginies.**			
English	12	...	30	Bagdi	152	1,536	905
Irish	3	...		Bahelia	44		29
Scotch	3	...		Bari	"	"	7
Welsh	1	...		Bauri	984	1,090	411
Others	2	...		Bediya	1,704	"	1,007
				Bind	117	29	129
				Chain	337	...	508
1.—Aboriginal Tribes.				Chamar and Muchi	3,279	4,043	5,180
				Chandal	7,371	7,180	6,981
				Dai	...	...	722
Bakkho	20	...	92	Dom	1,342	2,188	878
Bhar	125	"	187	Dosadh	948	6,000	324
Bhuiya	...	45	62	Hari	35,325	31,934	32,649
Cheroo	...		1	Kaora	...	"	88
Dhenuar	...	...	304	Kewat	...	...	22
Garo	...	"	96	Karanga	253	...	...
Ghasi	...	...	100	Khen	2,714	...	3,807
Gour	...	...	18	Kuril	900		203
Gorait	...	"	1	Kochh	30,605	407,923	59,000
Gurang	...	...	30	Paliya	320,971	...	283,491
Has	...	...	28	Rajbangsi	88,351	...	68,638
Jhal	...	...	5	Rajwar	...	...	1
Kadar	...	...	4	Lahar	...	...	3
Kangar	...	...	759	Mahili	3		72
Kharea	...	"	240	Mal	1,446	1,033	2,292
Kol	116	316	28	Moulik	...	...	5
Kharowar	...	213	1	Mehtar	1,336		712
Khyrah	...	...	17	Bhuimali	702	6,834	1,286
Mongar	...	...	842	Musahar	114	45	527
Munda	...	...	13	Pasi	90	"	9
Misari	...	...	1	Turi	66		612
Nagar	...	...	288				
Nar	...	...	49	**3.—Hindus.**			
Nat	20	...	2,415				
Oraon and Dhangar	2,735	...	405	*I.—Superior castes.*			
Paharlya	110	...	24				
Pan	...	...	18	Babhan		48	15
Parigha	...	...	555	Bhat		"	4
Santhal	1 039	6,813	46	Brahman	6,209	6,919	11,870
Telenga	...	...		Ghatwal	55	283	1,177
Others	130	9,460	...	Khandait			4
				Rajput	1,813	2,886	2,865

Name of caste.	1872.	1881.	1891.	Name of caste.	1872.	1881.	1891.
1	2	3	4	5	6	7	8
3.—HINDUS—*continued.*				3.—HINDUS—*concluded.*			
II.—Intermediate castes.				*IX.—Weaver castes.*			
Baidya	585	...	814	Dhuniya	61	...	164
Kayastha	4,523	6,024	7,424	Ganesh	3 281	...	6 890
				Jugi	7,741	5,844	15,188
III.—Trading castes.				Kapali	86	248	30
				Karmi	...	...	251
Agarwala and Marwari .	246	..	76	Mahoori	..		88
Baisbania	10	...	10	Tanti	12,800	9,045 + Tatwa 48	6,891
Baisya			176				
Gandha Banik	1,331	21,140	438	*X.—Labouring castes.*			
Gourdeshi		...	756				
Khatri	1,258	.	8,609	Beldar	1,449	.	1,332
Oswal	14	.	7	Chunari	201	...	11
Suburna Banik	888	...	152	Matiyal	1	..	
				Nuneah	...	1,336	3,203
IV.—Pastoral castes.				*XI.—Castes engaged in selling fish and vegetable.*			
Gareri	...	14	7				
Goala	4,280	5,123	8,533	Kavdari	65	...	
				Mudi	.	..	119
V.—Castes engaged in preparing cooked food.				*XII.—Boating and fishing castes.*			
Gauror	1,082	.	...				
Halwai	540		815	Bathua ...	13	...	...
Kanda	...	400	872	Bonpar	...		8
Mayrah	...	1,693	190	Gonrhi	27		261
				Jaliya	10,296	13,500	4,395
VI—Agricultural castes.				Muchua	179	.	310
				Mala . .	675	1,298	1,380
Amat	...	...	41	Mariyari ..	38	..	455
Aguri ...	57	..	53	Putni	1,900	...	974
Basia	210	..	..	Pod	24	68	
Barui	2,000	1,375	2,005	Surahiya	156	...	265
Chasa	...	...	9	Tiyar	17,304	3,001	1,814
Chasadhoba	28		...				
Gangauta	...	.	10	*XIII.—Dancer, musician, beggar, and vagabond.*			
Hakar	207	.	10				
Kaibartta	38,301	37,785	39,763	Baiti	600	...	28
Khen	..	..	3,807	Bijikar	.		151
Koiri	211	233	6 5	Mirasi	19	...	...
Kurmi	400	2,245	1,918	Peshakar	...		22
Mali	2,184	3,133	1,750	Others	.	30,835	
Sadgop	2,316	3,858	1,570				
Tambuli	13	048	37	*XIV.—Persons enumerated by nationality only.*			
VII.—Castes engaged in personal service.				Bhutia	7	...	
				Marhatta	...	...	6
Behara	5,776	...	7	Madrasi ...	94	...	...
Dhanuk	134	111	450	Marwari	..	...	25
Dhoba ..	2,177	2,002	1,741	Uriya	180	...	267
Gola			3				
Hajjam and Napit .. .	11 653	12,735	11,158	*XV—Persons of unknown or unspecified castes.*			
Khawar ..	..		2				
Kahar	758	3,014	3,466	Unspecified	7,000	.	5,023
Sudra	..	5	28				
Turaha	...	...	27	4.—PERSONS OF HINDU ORIGIN NOT RECOGNISING CASTES.			
VIII—Artisan castes.							
				Atit	...	...	3
Bhatari	.		4	Aghori . .	3	...	14
Bhaskar	...		17	Gossain	30	...	23
Kharari			23	Samyasi	167		186
Kamar (blacksmith	3,039	5,725	4 359	Vaishnava	16,710	19 349	18,106
Kumhar (potter)	6,408	5,352	9,453	Native Christians	250		
Kansari (brazier) .	318		170	Others	...	62	..
Lahuri (lac worker)	88	...	111				
Patua	...	...	131	5.—MUHAMMADAN.			
Rajmistri (mason) ..	1	.	...				
Sankaria (shell cutter) ...	179	..	26	Julaha	74	..	192
Sonar (goldsmith) .. .	612	.	458	Mughal	2	.	169
Sutradhar (carpenter) ...	678	935	638	Pathan	574	...	3,451
Sunri (distiller)	6,685	5,090	3,524	Sayyid	164	.	2,679
Kalwar		27	104	Saikh	343	...	792,217
Teli (oilman)	5,271	4,586	3,505	Not specified	792,058	..	3,859
Kaloo (do)	1,084	1,458	29				

HEAD IX.—OCCUPATIONS.

34. Coming first to the administrative staff, the following table shows its strength as existing in 1872, 1881, and 1891:—

	1872.	1881.	1891.	REMARKS.
1	2	3	4	5
Officers . ..	9	Not shown separately.	26	
Public Works	20		17	
Post Office	35		860	
Medical	1		...	
Police, Regular	108		358	
Village	4,890		5,220	
Clerks	4		123	
Total ...	5,067	3,997	6,610	

35. It will thus appear that the number of officers and the clerical establishment have been strengthened. Quicker means of postal communication have been devised, and the sphere of postal business increased. In 1872 there was only one Medical Officer employed by Government. But in 1891 there were—(1) the Civil Surgeon, (2) several native doctors

employed in the various charitable dispensaries, and (3) one Assistant Surgeon at Parbatipur in the service of the State Railway. I believe these are all included in the officers' class. Item No. 420 (administrative and inspecting medical staff), where they would more properly have been shown, is blank. The Census of 1881 returns the number of employés under Government as 268, and the number employed under municipal, local, and village service as 4,729, total 4,997. Adopting the same classification, there were in 1891 1,381 employés employed under Government, as shown in the margin, and 5,229 employés in the service of local bodies and villages, excluding the 25 headmen, who can hardly be reckoned as forming part of the administrative wheel.

Officers ...	25
Clerks ...	116
Messengers and constables	358
Public Works ...	17
Post Office ...	866
	1,381

36. Coming next to the professions, it will be seen that there has been a large increase in all the professions, except the engineering, but this district has no industries calling for engineering skill.

37. In religious service there were in 1872 1,042 men employed, in 1881 1,186, and in 1891 1,443 men.

38. *Education.*—In my previous letter No. 500J., dated 4th May 1892, to the address of the Superintendent of Census, I noticed that the number of school-going boys had more than doubled that existing in 1872, and naturally necessitated an increase in the number of teachers and other persons employed in educational work. From 319 persons in 1872 the number increased to 650 in 1881 and to 1,004 in 1891. In 1872 there was not a single author in the district, while in 1881 93 persons adopted literature as their profession. I am able to find out from the registers received from the Census office the number of persons who have chosen literature as their profession. But it appears that 655 persons were employed as private secretaries and clerks and 12 persons as public scribes. In 1872 the number of astrologers and almanac-makers, so indispensable to every household for the calculation of the nativity of children and determination of the auspicious days, was nil against four in 1891.

39. *Law.*—In 1891 the number of persons connected with law stood at 389, against 71 and 166 persons in 1872 and 1881 respectively. The table given below will show the number of persons connected with law, arranged according to their different classes and their distribution in them :—

	1872.	1881.	1891.
Pleader	23	Not specified.	162
Muktear and revenue agent ...	31		192
Articled clerk	...		6
Stamp vendor	17		29
Total ...	71	166	389

40. *Medicine.*—In 1891 there were altogether 1,104 medical practitioners against 531 in 1872; 23 vaccinators against 8; 642 accoucheur against 201; 13 veterinary surgeons and farriers against 2 There were besides in 1891 three compounders and nurses, whilst there were none in 1872. It is noticeable that the number of circumcisors has increased from a single person in 1872 to 30 persons in 1891. This is due to the increasing desire of the husbandmen to employ professional circumcisors instead of performing the operation (which is now looked upon with disfavour) by themselves or their village friends. It is remarkable that although the district is notorious for its unhealthiness, it could not afford to maintain more than two diplomaed doctors. Of these one is employed in the head-quarters as a private practitioner, and the other is in charge of the Railway dispensary at Parbatipur. The reason to be sought for lies in the fact that the disease most prevalent is the malarious fever, which in the estimation of the people does not require high skill, but only recurring doses of quinine; as also partly in the fact that the older practitioners, though without any diploma, have gained the confidence of their patients, and a new practitioner, however well qualified, finds it difficult to establish himself and gain a footing among them.

41. Under the heading of Fine Arts, there were in 1872 5 painters, against 31 in 1881 and 21 in 1891; 33 jugglers in 1872, against nil in 1881 and 89 in 1891 (inclusive of acrobats and exhibitors of wild animals). In 1872 2,115 persons followed the profession of acting and dancing against 2,268 persons in 1881, while only 1,101 are returned in 1891. I believe this is due to a more correct enumeration in 1891 of this class of persons according to their sex. For while there were 2,117 and 2,484 persons (including both sexes) who carried on the profession of singing and dancing in 1872 and 1881 respectively, there were in 1891 1,101 male and 919 female persons, which comes up very closely to the figures of 1872.

42. In Engineering 198 persons were shown in the returns of 1872 as employed in the work of survey amin, while the number returned in 1881 was only 3 under the heading of scientific persons, who presumably belonged to their class. In 1891 6 persons were employed in the administrative branch of engineering and 11 as draughtsmen. I have been unable to ascertain the nature of the special work which required the services of so many as 198 persons in 1872.

43. As regards the domestic servants, there were altogether 27,759 persons employed in 1872, against 29,776 in 1881 and 34,873 in 1891. The increase is due to the large influx

of Baparies, who come here in search of employment and are content with lower wages than the indigenous population. A comparative table is given below :—

	1872.	1881.	1891.	Remarks.
1	2	3	4	5
Domestic ...	1,253		897	
Cooks ..	14		199	
Masalchies ..	2		..	
Barber ...	2,284		4,364	
Dhobi ...	340		523	
Water-carrier ...	2		19	
Gardener ...	37	Unspecified	...	
Ghatak ...	1		...	
Durwan ..	119		1,302	
Mehter ..	278		443	
Hotel and lodging-house owners ...	...		4	
Groom and coachman	182		80	
Unspecified ..	23,449		11,420	
Total ...	27,911	29,776	19,201	

Some portion of the increase shown against headings "domestic," "barber," and "dhobi" is due to the more careful enumeration in 1891, as in 1872 these were shown under the heading "Unspecified."

44. The following comparative table of persons engaged in agriculture in the district is compiled from the Census Returns of 1872, 1881, and 1891 :—

1872.		1881.		1891.	
1		2		3	
1. Land occupants, cultivating and not cultivating—				1. Land occupants, cultivating and not cultivating.	1,363
(a) Zamindar ...	354				
(b) Yajardar ...	52				
(c) Lakhirajdar ...	6				
(d) Talukdar ..	105				
(e) Patnidar ...	18				
	564				
2. Tenants, cultivating and not cultivating—				2. Tenants, cultivating and not cultivating.	611,448
(a) Occupancy raiyat	36				
(b) Mahaldar ...	49				
(c) Cultivator ..	359,632				
	359,717				
3. Field labourer and crop gatherer.		Agriculturist ...	391,651	3. Field labourer and crop-gatherer.	39,172
4. Growers of special products.		Aboriculturist ...	63	4. Growers of special products.	331
		Horticulturist ...	206		
			391,920		
5. Agents and Managers of landed estates—				5. Agents and Managers of landed estates.	1,057
Gumashta ...	119				
Naib ...	2				
Manager ...	1				
	162				
6. Land Managers' servants—				6. Land Managers' clerks and servants.	1,453
Tahsildar ...	28				
Patwari ...	246				
Pak ...	131				
Servants ...	716				
Mondol ...	317				
	1,438				
	361,871				654,814

The number of persons depending on land or the produce thereof were, thus—1872, 1881, and 1891, 361,871, 391,920, and 654,814 respectively. The large increase in 1891 is partly due to the more correct enumeration in the last Census. It will be noticed that the increase is principally in item No. 2, Tenants, against which are shown 359,717 and 611,448 persons respectively. In 1872 the item No. 3 was shown as blank, the labourer being shown in the class of daily labourer, the word *majuri* serving both for land labourer and artificer and

others on daily wages. The increase is also partly due to a large number of youths being returned as engaged in the same occupation as their father. In 1872 236,720 male children were shown under the heading "Miscellaneous." If this number be added to the 391,720 persons shown under the heading "Agriculturist," the result would be 391,720 and 236,720 = 628,440 persons engaged in agriculture.

45. The following table shows the number of persons engaged about animals as compiled from the returns of 1872, 1881, and 1891 respectively:—

	1872.	1881.	1891.
1	2	3	4
Cattle ...	79	Unspecified.	239
Cowherd ...	74		467
Buffalo ...	...		69
Sheep and goat ...	...		44
Pig ...	4		2,117
Poultry ...	1		30
Grass-cutter ...	10		...
Mahut and elephant catcher	72		1
Sikari ...	59		74
Horse and elephant trainer	...		105
Total ...	299	1,669	3,145

The increase in some cases, *e.g.*, sheep and goat, poultry, &c, is due to the growing taste for animal food among the Muhammadans, the greater part of whom, having been originally converted from Hinduism by force or persuasion, still retained their antipathy to the killing of animals. In some cases, as in the item against "pig," the increase can only be attributed to better enumeration. The items "mahut and elephant catcher" and "horse and elephant trainer" should be taken together for the purposes of comparison. In 1872 72 persons were engaged in these occupations as against 106 persons in 1891.

46. We come next to the persons engaged in the conveyance of persons and goods, in which the most remarkable point to be noticed is the introduction and extension of the railway system. In 1872 there was no railway open in the district. In 1881, however, only a few miles of the line passed through the district, only nine persons being returned in the Census returns of the year as being employed in railway work. In 1891 this number had increased to 358. In 1872 not a single hackney carriage could be had for hire, while in 1891 the number of livery stable-keepers stood at the respectable figure of 27. In 1872, though seven persons are entered as seamen, it is uncertain whether any of them had risen to be ship's officers; while in 1891 the number of officers was two, while one person carried on the business of a ship-owner's agent. Dinajpur, however, is not a boat or sea-faring district. The decrease in the number of palki-bearers from 1,189 to 866 in 1891 is due to the extension of the railway, to which cause also is to be ascribed the decrease in the number of cart-owners from 1,222 in 1872 to 1,014 in 1891. The number of farmers is shown to have decreased from 18 to 3 in 1891; but I think the decrease is nominal, the remaining persons being shown under other heads.

47. The extension of the railway has seriously affected the river-borne traffic, and the Census figure bears strong corroboration of the fact. In 1872 the number of boat-owners was 46 and the number of boatmen 2,587. In 1891 the former class of persons had been reduced by more than one-half, being only 21, while only 2,209 persons belonged to the latter class of persons:—

	1872.	1881.		1891.	Remarks.
1	2	3		4	5
1. Railway ...	1	Carrier in railway	9	358	
2. Cartmen and cart-owner	1,222	,, road ...	1,948	1,014	
3 Livery stable-keeper ...	...	,, canals and rivers	2,083	27	
4. Palki-owner ...	1,159	Carrier in seas and rivers ..	55	866	
5. Bullock-driver ...	4	Messenger and porter	1,735	28	
6. Pack camel or elephant ...	...		5,830	1	
7. Ship-owner ...	...			1*	*Ship-owner's agent.
8. Boat-owner ...	46			21	
9. Seamen ...	7			2†	†Ship's officers.
10. Boatmen ...	2,587			2,209	
11. Ferry farmer ...	18			3	
	5,044			4,530	

48. The following comparative table shows the number of persons engaged in keeping and lending money and storage and sale of goods in 1872, 1881, and 1891:—

	1872	1881.		1891.	Remarks.
1	2	3		4	5
1. Money-lender ...	2,306			2,411	
2. Money-changer and tester	62			66	
3. General merchants ...	1,927	Mercantilemen ...	5,620	2,389	
4. Merchants, manager's clerks	60	Other general dealers ...	5,101	186	
5. Shop-keepers and their servants	11,321	Persons engaged in storage ...	471	2,049	
6. Brokers' agents ...	...		11,192	210	
7. Farmer of pound ..	...			4	
8. ,, of market ...	...			9	
9. Contractors not otherwise specified	...			123	
10. Emigration contractors ...	13			54	
11. Jute-dealers ...	6			51	
	15,695			7,552	

49. It will be seen from the above that the number against sub-heads 1, 2, 3, 4, 6, 7, 8, 9, 10, and 11 have all increased. It is noticeable that the number of jute-dealers has risen from 6 in 1872 to 51 in 1891. The apparent decrease in the number of petty shop-keepers from 11,321 in 1872 to 2,049 in 1891 is explained by the fact that many of the persons returned under the head shop-keepers in 1872 have now been arranged in their proper classes as dealers in salt, dyes, perfumes, betel-leaf, and so on, instead of under the vague term of (*dokandar*) shop-keeper

50. The following table shows the number of persons engaged in animal food in 1872, 1881, and 1891:—

	1872	1881.	1891.	Remarks.
1	2	3	4	5
1. Milkman ...	380	Unspecified.	1. (*a*) Milk and butter seller .. 1,298	
			(*b*) Ghee-seller ... 49	
2. Butcher ..	7		2. Butcher ... 36	
3. Fishmonger ...	4,164		3 Fishmonger and fish-dealer .. 9,083	
	4,560	5,376	10,466	

51. The following table shows the statistics with regard to dealers in drink:—

	1872.	1881.	1891.	Remarks.
1	2	3	4	5
Ice seller	...	Included under the general heading of drinks and stimulants.	2	
Sherbet	...		2	
Spirit	5		...	
Toddy	8		17	
Liquor shop-keeper ...	2		98*	* Country spirit.
	15		119	

52. The following table shows the statistics with regard to dealers in stimulants :—

	1872.	1881.	1891.	Remarks.
1	2	3	4	5
Tobacco dealer ...	2	...	520	
Opium	8	...	5	
Ganja	13	...	26	
Betel-leaf	32	...	1,466	
Total ...	55	...	2,017	

53. The table given below shows the number of persons engaged in preparing vegetable food :—

	1872.	1881.	1891.	Remarks.
1	2	3	4	5
Grain dealer ...	10	...	3,019	
,, parchers ...	432	...	1,351	
Pulse and flour-seller ...	12	...	239	
Bakers	4	...	87	
Vegetable-seller ...	6	...	17	
Confectioner ...	20	...	995	
Total ...	484	5,300	5,708	

54. It is unnecessary, I think, to give the comparative table with respect to the other sections as they can easily be compiled from the Census Returns. In most cases the increase will be found to be due to more careful enumeration, and in a few cases to the growth of the industry. In 1872 the district did not possess a single press, while the year 1891 saw 4 persons as press proprietors and 31 persons employed in the work of book-binding. There were also in 1891 one book-seller and two electro-platers against nil in 1872 and 1881. The variation in the number of workers in watches and philosophical instruments in 1872, 1881, and 1891 requires to be noted, being 0, 23, and 5 respectively. It is probable that these dealers have in the returns of 1891 been returned in the item of general merchants, as excepting in the town of Dinajpur the earnings of a watch-maker are too small for a man to depend upon them alone, and this pursuit has therefore to combine it with others. This explanation is supported by the fact that in 1881 the number of watch-makers in Dinajpur town is shown to be four as against five shown in the whole district in the return of 1891. The returns of 1881 show three persons engaged in the working of arms as against nil in 1891. This is due to the fact that no arms-dealers, who combine this new pursuit with other occupations, were included in 1891 under the heading of general dealers. The gradual decrease in the weaving trade is noticeable—

1872.	
Cotton-carder	6
,, spinner	75
Weaver in silk	366
,, cotton	6,551
Dyer	34
Total ...	7,032
1881.	
Worker in wool and worsted	10
,, ,, silk	2
,, cotton and flax	5,650
Total ...	5,662
1891.	
Worker in wool and fur	5
Cotton cleaner	16
,, spinner	16
,, weaver	3,377
,, dyer	...
Total ...	3,414

55. Even if we add to the figures the number of persons engaged in jute, flax, and coir industries, the result is a large decrease, thus:—

1872.	1881.	1891.
7,032+4=7,036	5,662+188+1,933=7,783	3,414+1,122=4,536

56. There has been on the other hand a large increase in the number of tailors and habit-makers and in the number of dealers in Manchester cloths, and the number of persons engaged in vending glass and China-ware has decreased from 14 in 1881 to 6 in 1891.

1872.	1881.	1891.	Remarks.
1	2	3	4
Tailor ... 428 Cloth vendor ... 718 Umbrella-maker 1 Net-maker ... 18 1,165	Workers in dress 4,541	Tailor and outfitter ... 990 Piece-goods dealer ... 3,369 Umbrella maker ... 60 Embroiderer ... 87 4,506	

57. The following table will show the comparative statistics with regard to persons engaged in metal working in 1881 and 1891:—

	1881.	1891.
(1) Gold, silver, and precious stones ...	1,248	2,359
(2) Brass, copper, and bell-metal ...	380	577
(3) Tin, zinc, mercury, and lead ...	123	71
(4) Iron and steel	919	1,991
Total ...	2,670	4,998

58. I now come to the class of miscellaneous persons not classified otherwise—

	1872.	1881.	1891
(1) Labourer	77,151	22,899	45,577
(2) Indefinite	...	1,212	...
(3) Pensioners	...	...	2
(4) Prisoners	288	...	201
(5) Persons of rank and property, independent of work, &c.	...	295	28
(6) Mendicant	(a) 5,903	...	10,009
(7) Male children	236,720	...	...
(8) Persons of unspecified or indefinite occupation.	4,581	265,569	141
Total ...	645,335	289,975	55,958

(a) There is an apparent increase in the number of beggars in 1891, being 10,009 against 5,903 in 1872. But if the 4,581 persons shown in the Census Return of 1872 as having no specified occupation be added to the number of beggars in the respective years, the results would closely agree (10,484 in 1872 against 10,150 in 1891) There is a decrease in the number of labourer. This has already been explained when treating of field labourer and crop gatherer In 1891 the occupation of a youth was shown as being the same as that of his father. This has undoubtedly gone to show an increase in the number of persons engaged in the various industries and manufactures.

59. All the above comparisons have been made with regard to males only. I have not attempted to compare the various occupations in which the females are employed, as the classification of 1891 radically differs from those adopted in 1872 and 1891. In the two previous Censuses, the females actually engaged in the specified occupations were shown; while in the last Census the females are shown as having the same occupation as their husbands, or other members of the family on whom they are dependent. The wife or daughter of a Judge is returned as being employed in judicial work. A comparison under the circumstances would be misleading. In calculating the increase in 1891 with respect to the humbler occupations, a deduction of, say, one-sixth should be made owing to youths' occupations having been shown as being the same as those of their fathers.

Head X.—Administrative.

60. The Magistrate who was in charge of the district when the Census was taken left no note as to the administration of the Census, and his successors were unable to furnish the information necessary for this head.

E. J H.—Reg. No. 6586J—90—20-12-95.

DISTRICT CENSUS REPORT.

No. 387J., dated Jalpaiguri, the 18th March 1892.

From—Lieut.-Col. H. Boileau, Deputy Commissioner, Jalpaiguri,
To—The Secretary to the Government of Bengal, Financial Department.

I have the honour to submit herewith the census report called for by Government circular No. 6T.F., dated 3rd October 1891.

REPORT ON THE CENSUS OF THE DISTRICT OF JALPAIGURI, 1891.

Head I.—Early History, &c.

The district of Jalpaiguri is bounded on the—

North—By Darjeeling and Bhutan.
East—By Goalpara.
South—By Dinajpur, Rangpur and Kuch Bihar.
West—By Darjeeling, Purnea and Dinajpur.

It is situated between 26° 0′ 35″ and 26° 59′ 30″ north latitude, and between 88° 22′ 40″ and 89° 55″ 20″ east longitude, and comprises an area of 2,962.31 square miles.

The district of Jalpaiguri is one of comparative recent creation. Prior to the Bhutan war of 1864, it was a subdivision of the Rangpur district, with its head-quarters at Jalpaiguri and for a time at Titalya. The subdivision consisted of the following *thanas*:—Fakirganj (now Jalpaiguri), Boda, Pathgram, Sanyasikata (now Rajganj). At the close of the Bhutan war in 1864, the whole tract of country, now known as the Western Duars, which extends along the foot of the Himalayas was ceded to the British Government by the Bhutiahs in consideration of the payment of an annual subsidy of Rs. 50,000. The area of country thus acquired was about 1,880 square miles, and head-quarters were established at Maynaguri, but in course of time it was found unnecessary to keep up Maynaguri as head-quarters, being in such close proximity to the subdivisional head-quarters of Jalpaiguri. Accordingly in 1869 the two were amalgamated and formed into a separate district, called the Jalpaiguri district the portion which is composed of *thanas* Jalpaiguri, Boda, Pathgram and Rajganj, and a portion of Maynaguri, being regulation, and the other part, viz., the Duars, non-regulation the former administered by the general revenue laws, and the latter under a special revenue law of its own, viz., Act XVI of 1869.

2. The new district of Jalpaiguri, together with Darjeeling and Cooch Behar, formed a Commissioner's Division, with its head-quarters at Jalpaiguri, and was known as the Cooch Behar Division.

3. In 1875 the Rajshahi and Cooch Behar Divisions were amalgamated, the districts of Malda and Murshidabad being taken away from the former, and the head-quarters of the new division located at Jalpaiguri and called the Rajshahi and Cooch Behar Division, consisting of Darjeeling, Jalpaiguri, Cooch Behar, Rangpur, Dinajpur, Bogra and Pabna.

4. In March 1878 all the Courts and official buildings at Jalpaiguri were destroyed by fire, and the Commissioner's head-quarters were then temporarily removed to Darjeeling, but subsequently transferred to Rajshahi. It was, however, in 1889 again transferred to Jalpaiguri, where it now remains.

5. Cooch Behar no longer forms a portion of the Division, as on the Maharaja attaining his majority, the Cooch Behar State was removed from the Division. This occurred in 1883, and the division has since been known as the Rajshahi Division.

6. All the lands in the regulation portion of the district were settled permanently under Regulation I of 1793. The revenue roll of the district contains 82 permanently-settled estates, yielding a revenue of Rs. 1,36,751. Most of the *zamindars* holding under the permanent system are not residents of the district. The two largest estates are owned by the Maharaja of Cooch Behar and the Raikat of Baikunthpur; the latter resides in Jalpaiguri. The general aspect of the regulation portion of the district is not different to that of the adjoining district of Rangpur. It is an extensive plain yielding copious crops of rice, jute, tobacco, sugarcane, mustard, &c., and dotted with homesteads of *jotdars* These homesteads being, as a rule, situated in the centre of the *jot*, they are not grouped together so as to form a regular village, as in other districts, but are at some distances from each other. The *jotdars'* houses are surrounded by those of their relatives and under-tenants. There is no uncultivated or waste land in the regulation portion of the district except the tract known as the Baikunthpur sâl forest, about 12 miles distant from the town of Jalpaiguri, comprising an area of about 60 square miles.

7. As regards the non-regulation portion, viz., the Duars, the lands are settled under two sets of special rules, viz., (1) rules for the grant of ordinary lease of arable lands, and (2) rules for the grant of tea leases. There are at present 3,887 holdings of *jots* under the arable, and 176 grants under the tea lease rules. The general aspect of the southern portion of the Duars is very similar to that of the regulation portion; but that of the northern is high and undulating; the cultivated spots being dotted here and there with homesteads and small hamlets, while nearest the hill are dense and extensive forests and a large number of tea gardens. The population of the northern portion of the Duars gradually become thinner as it approaches the foot of the hill till it disappears altogether, except where there are tea gardens. The country when first acquired was almost inaccessible owing to the thick jungle and the presence of dangerous wild animals; but since the establishment of tea gardens, the country has been opened out considerably, and in places formerly covered with almost impassable jungle are now seen roads and markets and other evidences of industry and civilization. Among the aboriginal tribes in the Duars are the Mechs and Garos, a simple and nomadic people never remaining for long on one spot, but moving every two or three years from place to place, and living chiefly by agriculture in its simplest and most premitive form. An attempt is now being made to settle them, giving them *jots* under the arable waste land lease rules. At present they mostly cultivate under the capitation system.

8. In addition to the Mechs and Garos, there is a tribe totally distinct from either called Totos (included in census among animistics), who at present inhabit and cultivate a small portion of land near Joigaon called Totopara at the foot of the hills in the north-east of the Duars. These people are somewhat like the Bhutias in appearance and dress, but speak a dialect of their own, and in physique are far superior to the ordinary Bhutiah. They appear to have been in this district for some two or three generations, but are apparently dying out; their numbers already are comparatively small. Judging from their general appearance, physique and apparent intelligence, they must at one time have held an important position amongst the aborigines of the country. The main population of the district is composed of Rajbansis and Muhammadans (Nassyas). There are also a few Brahmans, Kayasths, and Hindus of other castes who must originally have emigrated into this district in search of land, which at one time was easily obtainable at low rates.

9. In 1872 the area of the district was 2,906 square miles. The present area is 2,962. The increase was caused by a portion of the Darjeeling district being added to this district and to the purchase of some land from the Bhutan Government and known as Jaintia hills. These changes took place in the years 1881 and 1889 respectively.

Head II.—Movement of the population.

10. The following table shows the population of each of the *thanas* and of the district in general as obtained from the census of 1872 and 1891, together with the increase and decrease:—

Names of thanas.	Population in—		Increase of population since 1872.	Decrease of population since 1872.	Remarks.
	1872.	1891.			
1	2	3	4	5	6
Jalpaiguri (Fakirganj*)	54,466	82,908	28,442	.....	
Rajganj (Sauvasikata or Siliguri)	64,562	54,078	10,439	.....	
Titalya Independent outpost ...		20,923		.....	
Boda	141,507	166,378	24,871	.....	
Pathgram	58,019	60,101	2,082	.....	
Maynaguri	9,431	99,122	173,556	.....	
Dam-Dim (Kyrantí*)		83,865		.....	
Salbari	90,680	72,337	23,397	.....	
Alipore		41,040		.....	
Total District Population ...	418,665	681,352	262,687	.....	

* Note—These were the old names by which the thanas were formerly known.

From the above it will be seen that the net increase in the district population since 1872 is 262,687. This increase is due almost entirely to the introduction of the tea industry and opening of the railway. There were no tea gardens in the district before 1872. The cultivation of tea commenced from the year 1874. During the period intervening between 1874 and 1891 the number of tea gardens opened out in the district is 176, and as each of these gardens employ several hundreds of coolies the increase in population since their introduction needs no further explanation. Most of these coolies are either natives of Chota Nagpur or of Nepal. The facilities of communications afforded by the railway, too, have induced many people to flock into the district for trade, while the railway itself, with its host of officials, coolies, and workmen employed, also contributed to a great extent to swell the population. Owing to the increase of the tea industry and trade generally, a large number of roads have been opened all over the district, giving more or less permanent employment to many up-country coolies. There has been also an influx of people from the neighbouring Cooch Behar state in search of lands, who have gradually settled down in the district.

11. It will be observed that population has increased in all the *thanas* of the district, but the largest increase is noticeable in *thanas* Jalpaiguri, Boda, Maynaguri, Dam-Dim, Salbari, and Alipore. The increase in the first two *thanas*, viz, Jalpaiguri and Boda, may be attributed, in the case of Jalpaiguri alone to the opening of a tea garden in the vicinity of the town and to the location of several offices at Head-quarters; and in the case of both (Jalpaiguri and Boda) to the railway and the stimulus it has given to trade, as well as to the labour employed on roads. The cause of increase in the other four *thanas*, viz, Maynaguri, Dam Dim, Salbari, and Alipore, which constitute the Western Duars, is not far to seek, all the tea gardens being situated within the jurisdiction of these *thanas*. In addition to the coolies employed on them, several trade centres have also been opened for their supply. A number of persons from the Cooch Behar State has also settled in these *thanas* for purposes of agriculture. The increase in Rajganj may be ascribed also to the railway and consequent growth of trade. The increase in Pathgram is not significant. It is due mainly to settlers from Kuch Bihar and to the establishment of several markets.

12. No new town has sprung up in the district since 1872. The town of Jalpaiguri has, of course, grown in importance, as already mentioned, owing to the railway, the growth of trade, and the location of several offices, &c., &c. Great distinction exists between the urban and the rural population as regards their means of livelihood, mode of life, and manners, customs and habits. The people of the town and many of those living in its immediate vicinity have made some advance towards civilization. They earn their living by service, trade, manual labour, or some profession. Some of them also own land, which they either cultivate or let. Compared with the rural people they live and dress well, and are gradually becoming accustomed to all the comforts of life and are acquiring habits of luxury. Many among the well-to-do classes can read and write and these classes generally show a tendency towards educating their children. As regards the rural population, they are agricultural people in every sense of the term and live in simple and poor style, except some of the richer *jotdars*, who have, to some extent, imitated the mode of life led by the town people.

13. The people do not show any inclination to emigrate in search of land and employment, but generally prefer to remain close to their homes. They are content with what living they can make in their own district. In some instances they are seen to change their abodes from one place to another for agricultural purposes, but always within the district. An attempt is being made to import Santals into this district, with a view to permanently settling them. A number of Santals about 600, has already been brought over and settled in *taluk* Mahakalguri in the Western Duars. Much waste land is still available in the Duars which it would be an advantage to put under cultivation, but the notoriously unhealthy climate and the outlay of capital that would in the first instance be required to clear the lands, possibly deter people from other districts from coming into the Duars for the sake of agriculture. In a few instances individuals belonging to other districts, own lands in this, but except in three or four cases they have not permanently settled here. Those that come in pursuit of their calling, profession or trade, are not permanent settlers.

14 There are no mining centres in the district. Limestone, however, is found in the Buxa and Bhutan hills in considerable quantities, but the supply of the district is not drawn from there except in rare cases, as the cost of manufacture and transit would be enormous. Copper was discovered to exist near Buxa, but it has not been worked. Building stone of good quality is procurable in the Buxa hills, but it is only used locally.

15. The following classes of people belonging to other districts are found in this, viz:—

1. Service-holders under Government and private individuals.
2. Traders, merchants and bankers.
3. Professionals.
4. Artisans.
5. *Jotdars* and landholders.
6. Planters.
7. Labourers.

16. The table below shows the birthplaces of the people belonging to the above classes, together with the number of persons belonging to each place. The table contains only the male population. Females have been excluded.

Name of birthplace.	Number of male persons belonging to each place.	Remarks.
1	2	3
Darjeeling	1,347	
Dinajpur	2,127	
Rangpur	7,361	
Cooch Behar	20,085	
Goalpara	314	
Manbhum	75	
Puri	33	

Name of birthplace.	Number of male persons belonging to each place.	Remarks.
1	2	3
Sonthal Parganas	2,832	
Midnapore	5	
Gaya	58	
Bankura	59	
Chittagong	4	
Burdwan	153	
Rajshahi	78	
Nadia	317	
Shahabad	401	
Saran	3,430	
Calcutta	93	
Darbhanga	920	
Muzaffarpur	2,506	
Bhagalpur	1,145	
Birbhum	22	
Cuttack	171	
Jessore	224	
Purnea	2,537	
Pabna	519	
Monghyr	413	
Lohardaga	8,693	
Faridpur	258	
Backergunge	56	
Dacca	490	
Bogra	37	
Patna	533	
Murshidabad	74	
24-Parganas	102	
Hooghly	93	
Mymensingh	48	
Champaran	586	
Khulna	131	
Tippera	22	
Malda	18	
India (unspecified)	49	
Chota Nagpur Tributary States .	9,417	
French Chandernagore ...	1	
Sikkim	28	
North-Western Provinces ...	2,363	
Oudh	546	
Panjab	1,205	
Madras	244	
Bombay	2	
Berar	58	
Assam	323	
Rajputana	501	
Nepal	13,449	
Bhutan	911	
China	150	
Afghanistan	190	
England	44	
Scotland	51	
Ireland	11	
English Channel	1	

The people shown above have not settled in this district permanently except some from Cooch Behar. Among these sojourners and temporary immigrants it will be seen that the most numerous are natives of Chota-Nagpur, Nepal and Cooch Behar. Chota Nagpuris and Nepalis are found in large numbers in *thanas* Maynaguri, Dum-Dum and Salbari. They belong chiefly to the following castes, viz., Oraon, Dhangor, Jimdor, Gharti, Mura, Mangor, Munda, Newar and Bhuimali, and work as coolies in tea gardens. The largest number of Chota

Nagpuris, is however, met with in Jalpaiguri, Dam-Dim, Rajganj including Titalya, and Alipore, and they work as coolies in tea gardens and on roads. They may be found in other *thanas* also working as coolies. The majority of the Nepalis are seen in *thanas* Maynaguri, Dam-Dim, Salbari and Alipore, where they work as coolies in tea gardens. They belong to the castes of Kami, Jimder, Thapa, Chhatri, Newar, Brahman and Lama. All the above people are of the poorest classes. The Biharis found in this district also belong, as a rule, to the poorest classes and come to work chiefly as coolies on roads and as household servants A few well-to-do Biharis may be found here also among the traders.

The number of temporary immigrants from Bihar is not large.

17. The census papers disclose that there was a large number of persons in this district from Kuch Bihar. This influx is due to two causes, viz.:—

(1) A fair was being held at the time of the census at Falacatta, which is not far from Cooch Behar, and many persons from that State attended it; and (2) as already stated the rate of rent is said to be high in Kuch Bihar, and consequently a number of persons have migrated into these territories and settled permanently in the Duars. The largest number of Cooch Beharis who have thus settled in this district, may be found in *thanas* Salbari, Alipore, Dam-Dim, Maynaguri and Pathgram. They are Rajbanjsis and Muhammadans and their occupation is chiefly agriculture.

18. Before concluding the report under this head it would be as well to point out that although the far larger portion of the increased population is due to the growth of the tea industry, yet the increase cannot be strictly considered a permanent one, as the coolies who are now employed on these gardens do not as a rule settle permanently. Many leave after the season is over, but either return again or are succeeded by others. It is very possible, therefore, that if the census had been taken at some other time of the year, the figures as far as tea gardens are concerned would have been very different. The tea garden population as shown by the census should not, therefore, be taken as a permanent, but rather as a floating population.

Head III.—Varying Density of the Population.

19. The subjoined table will illustrate the density of population during the years 1872 and 1891, together with the changes that have taken place since the first census:—

Names of thanas.	Population per square miles.		Increase or decrease per square miles.		Remarks.
	1872.	1891.	Increase.	Decrease.	
1	2	3	4	5	6
Jalpaiguri (Fakirganj and part of Maynaguri).	376	451	75	...	
Maynaguri	48	151	103	...	
Dam-Dim (Kyranti) ...					
Salbari					
Alipore					
Rajganj (Siliguri)	274	342	68	...	
Boda					
Pathgram	558	578	20	...	
Total ...	144	230	86	...	

* Note.—In 1872 these four *thanas* formed the Western Duars.

It will be seen from the above that the population of the district as ascertained by the present census is 230 per square mile against 144 in 1872, giving an increase of 86 souls per square mile over the population returned in the first census. This increase is most marked in the four *thanas* of the Duars, viz., Maynaguri, Dam-Dim (Kyranti), Salbari and Alipore. Next in order come Jalpaiguri, Rajganj and Boda (taken together) and Pathgram—the four *thanas* of the regulation portion of the district. It is not possible to treat each of the four *thanas* of the Duars separately, because in the census statements of 1872 the whole tract now covered by these *thanas* is mentioned simply as "Western Duars," and the figures are given for the whole of that tract and not separately for the areas of each of the present *thanas*. The cause of increase in the four *thanas* of the Duars is attributable almost wholly to the tea industry and the opening of trade centres consequent upon it, and in a lesser degree to the migration of people for purposes of agriculture. The increase in *thana* Jalpaiguri is due to the railway and consequent growth of trade, the location of offices and to the influx of coolies for work on roads. Rajganj and Boda cannot be treated separately,

as the area which in 1872 belonged to Boda, has since been transferred to Rajganj, and the population of that particular area in 1872 cannot be ascertained.

The census statement shows the population of the whole *thana* and not of each village. The census papers from which the population of each village could have been ascertained, were destroyed by the fire of 1878. The increase in these two *thanas* may also be ascribed to the railway and trade, while that in Pathgram is attributable to the development of trade only.

With regard to order of density in 1872, the *thanas* may be arranged as below :—

1st—Pathgram. 2nd—Jalpaiguri.

3rd— { Rajganj. Boda.

Western Duars—

4th— { Maynaguri. Dam Dim. Salbari. Alipore.

20. The same order is retained in 1891 too. Pathgram shows the thickest population. This is one of the oldest *thanas* and though the area is the smallest, the soil is very fertile. It contains, too, many old families. There is no waste land or jungle tract in it. Next in order comes Jalpaiguri. The area of this *thana* is smaller than that of any of the others except Pathgram. It, too, is an old and important *thana*. It contains the civil station, and the climate all over, is comparatively healthy ; the soil also is productive. The density of population here may, therefore, be attributed to these causes.

In Boda and Rajganj the area is large with patches of jungle land. It contains extensive fields under agriculture, but the *bustis* are scattered and at great distances from each other. As to the Duars, this is a large tract of country covered with extensive forests and jungles, and much of the land still remains to be opened out for cultivation, which accounts for the population being so thin.

Head IV.—Religion.

21. In the four *thanas* (viz., Jalpaiguri, Rajganj, Boda and Pathgram) of the regulation portion of the district no appreciable change appears to have taken place since 1872 in the distribution of people according to religion, that is to say, no one *thana* has acquired a predominance over, or fallen below, another *thana*, in respect of any particular religion. Each *thana* retains the same order as in 1872. There has, however, been a proportionate increase everywhere, that is to say, the number of persons of each religious denomination is the largest now, where it was largest in 1872. As regards the *thanas* of the Duars no figures are forthcoming for 1872 relating to the distribution of people according to religion. It cannot, therefore, be ascertained if there has been any change in the order in which the *thanas* then stood in that respect.

22. The Hindus and Muhammadans form the main population of the district, the former predominating. Next stands Animistics, and then the Buddhists. Followers of other religions, viz., Sonthal, Christian, Jain, Chinese, Brahmo, and Nanakpanthi are also found, but they are few in number.

23. The subjoined comparative statement shows in detail the population *thana* by *thana* according to religion in 1872 and 1891—

Thana.	Detail of Population according to religion.																							Increase between the columns 18 and 25.	Decrease between columns 18 and 25.	Remarks.
	Hindus.				Muhammadans.				Christians.				Buddhists.				Others.	Jains.	Brahmos.	Sonthals.	Animistic.	Nanakpanthi.	Chinese.	Total.			
	1872.	1891.	Increase.	Decrease.	1872.	1891.	Increase.	Decrease.	1872.	1891.	Increase.	Decrease.	1872.	1891.	Increase.	Decrease.	1872.	1891.									
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28
Jalpaiguri (Fakirganj and part of Mainaguri)	35,808	48,888	13,080		27,771	33,709	5,938	...	32	64	32	..	8	17	9	..	278	33	17		168	12		230		48	
Rajganj (Bilgurí.) Boda	111,317	130,835	19,518		94,440	110,517	16,077	...	4	6	2	.	.	...	...	..	308	13	3	5	.	...		21		287	
Pathgram	35,250	36,153	903	..	22,769	23,919	1,150	.	...	...	...	...	.	...	...	...	...	29	...	.			.	29	29		
Maynaguri ... Dam-Dim (Kyrants). Alipore ... Salbari ...		233 609	*	*	.	54,330	*	*	...	287	*	*		2,495	*	*	...	81	2	1,045	4,996	..	29	6,153	*	*	

* Some area has recently been transferred from Boda to Rajganj. The population of 1872 for the area thus transferred cannot be ascertained from the Census Statements. The original census papers were destroyed by fire in 1878. The two *thanas* have, therefore, been dealt with together.

† The area covered by these four *thanas* is mentioned as "Duars" in the Census Statements of 1872. No figures are forthcoming for this tract for that year. A comparison cannot, therefore, be made between 1872 and 1891, nor the increase and decrease ascertained

In *thana* Jalpaiguri there is an increase among the Hindus, Muhammadans, Christians and Buddhists by 13,080, 5,938, 32, and 9 respectively. As to the remaining religions, viz. Jain, Brahmo, Sonthal, Animistic, Nanakpanthi and Chinese, the figures cannot be compared for each religion separately with those of 1872. because in that year all these religions were not separately dealt with. They were returned as "others." The figures under head "others" in 1872 are 278, while the total population of the religions mentioned above is 230. This gives a decrease of 48. This is insignificant and needs no explanation beyond the mention that it is possible that the followers of some of the religions included in head "others" in 1872 have now been returned as "Hindus," or it may be that there were more Nanakpanthis than at present among the men of the regiment then stationed in the district, but which has since been removed. The increase of the Hindus, Muhammadans, Christians, and Buddhists is not due to any specific cause, but is the result of the general increase of population.

24. Boda and Rajganj *thanas* must be dealt with together for reasons mentioned at foot of the above statement. These *thanas* show an increase of 19,518 Hindus, 16,077 Muhammadans, and 2 Christians. This also is due to the general increase of population. There is a difference of 287 between the figures returned in 1872 under head "others" and those representing the total number of followers of the Jain, Brahmo, Sonthal, Animinstic, Nanakpanthi, and the Chinese religions, as ascertained during the present census. This difference may be attributed to persons coming under the Animistic head, being in all probability returned as Hindus at the census of 1891.

25. In *thana* Pathgram there has been an increase of 903 Hindus, 1,150 Muhammadans, and 29 Jains. As for the increase among the first two classes the same reasons may be accepted as in the case of Jalpaiguri, Rajganj, and Boda. The presence of the Jains is explained by the fact of several Marwari traders having settled at different places in that *thana* since 1872.

26. Regarding the four *thanas* of the Duars viz., Maynaguri, Dam-Dim, Alipore and Salbari no figures are forthcoming for 1872; it is not, therefore, possible to make a comparison. It is a matter of fact, however, that the Hindus have vastly increased as the Chota Nagpuri and Nepali coolies imported after the opening of the tea industry, have all been returned as Hindus, and a number of Rajbansis from Cooch Behar have settled in different parts. As to the Muhammadans the presumption is that their number has also increased with the general increase of population. It is evident that there has also been an increase among the followers of the other religions. The present census returns show 287 Christians. All these belong to tea gardens and must necessarily, therefore, be an increase over the figures of 1872 since there were no tea gardens before 1872. The number of Christians in those days in the Duars was probably *nil*. Besides Europeans there are Christians among the Chota Nagpuri coolies and the Sonthalis employed in the gardens and settled in the Sonthal colony recently formed. It is difficult to state positively whether there has been any increase among the Buddhists—probably not—as all Bhutias follow the Buddhist religion and there were possibly more of these people in the Duars in 1872, when the country had been recently acquired from the Bhutan Government, than now. The whole of the Sonthal population, too, is an increase, as they have only recently been imported into the district from Chota Nagpur and Dumka. It is doubtful if there has been any increase among the Animistics. On the contrary there is probably a decrease, as many of the semi-aboriginal tribes or Animistics have now been returned as "Hindus."

27. No influence whatever has been exerted by pilgrimage or proselytism as regards increase or decrease among the followers of any particular religion. A few Mahummadans sometimes go to Mecca on pilgrimage, but generally return within the year. The Hindus evince no tendency towards making pilgrimages to any of the shrines outside the district. Sometimes they go to different places on the banks of the Ganges for the purpose of bathing in the sacred river, but they invariably return immediately after the festival is over. There are no places within the district sufficiently sacred to attract people from outside, except the temple of Julpesh near Maynaguri, where an annual fair is held. This fair lasts for about a fortnight and is attended daily by 2,000 people, more or less. The visitors come more for the purpose of buying and selling than to visit the shrine. They consist both of residents and non-residents of the district.

28. As to proselytism, the people cling with tenacity to the religion of their fathers, and are averse to any change of religion. The people are conservative. They appear to consider the religion in which they are brought up from childhood to be the best.

29. No new sects have sprung up here, but with the growing importance of the district the followers of different sects, unknown in this place before 1872, have migrated into the district, specially in the Duar tracts. Among these may be mentioned the Sonthalis.

30. The Hindus here predominate all over the district. From the earliest times the district of Rangpur of which the present Jalpaiguri district was a part, had been ruled by the Rajas of several Hindu dynasties, and the country was, necessarily, peopled by Hindus. About the year 1687A.D. the Muhammadans conquered it and established their head-quarters at Rangpur. Owing to the unhealthy climate of the country now covered by the district of Jalpaiguri and also to its remoteness from the head-quarters, the Muhammadan conquerors would not reside in these parts. The lands were accordingly parcelled out among the Hindus, and the Hindu population began to develope. Thus the Hindus predominated from the beginning, and they have ever since maintained their position in the growth of population. To this may be added another cause, viz., that all the Chota Nagpuri and Nepali coolies imported into the district in connection with the tea industry and whose number is

enormous, have been returned as "Hindus." It has tended considerably to swell the Hindu population. There were few or probably no Muhammadans at all during the earliest period of the Muhammadan conquest. There is no doubt that the majority if not all of the *bonâ fide* Muhammadan residents of the district are converts from Hinduism. It is, therefore, not surprising that their number does not equal or exceed that of the Hindus. The Muhammadans, nevertheless, are the largest in number next to the Hindus. To the number of original converts must, with the progress of time, have been added that of Muhammadans from neighbouring districts, who immigrated for agricultural purposes. The adherents of the other religions form the minority when compared with these two sects above mentioned.

Head V.—Infirmities.

31. The chief infirmities with which the people of the Jalpaiguri district are seen afflicted, are :—

1. Insanity.
2. Leprosy.
3. Deafness and dumbness.
4. Blindness.

I will deal with each of these separately.

Insanity.—The census showed 616 insane people in the district, of whom 358 were males, and 258 females. The largest numbers were recorded in the jurisdiction of the Boda *thana*, viz., 180 for both sexes, and the next largest is in Maynaguri, where in the figures are 151. The *thanas* stand in the order below in respect of this infirmity:—

1. Boda	180
1. Mainaguri	151
3. Pathgram	83
4. Salbari	72
5. Alipore	55
6. Dam-Dim	50
7. Rajganj	18
8. Jalpaiguri	7

32. The following table shows the ratio per thousand of population:—

Name of Thana.	Ratio per thousand	Remarks.
1	2	3
Boda	1·08	
Mainaguri	1·52	
Pathgram...	1·38	
Salbari	·99	
Alipore	1·32	
Dam-Dim...	·59	
Rajganj	·23	
Jalpaiguri	·08	
Total ...	·90	

The proportion of insane people over the district population is ·90 per mille. Speaking according to caste, insanity is distributed as below :—

Kochh	271
Shaikh	224
Hindu, unspecified	56
Chamar	12
Sunri	7
Vaishnava	7
Baidya	6
Bhuinmali	5
Tanti	4
Napit	4
Mayara	3
Bania	3
Behara	2
Nama Sudra	2
Kayastha	2
Christian	1
Jolaha	1
Goala	1
Kapali	1
Oraon	1
Sadgop	1
Kalu	1
Kuki	1
Total ...	616

From the above it will be seen that the largest numbers were recorded against Kochh and Shaikh. As to religion, the larger number of insane persons is among the Hindus than among the Muhammadans, or any other religion. The figures are, 389 Hindus, 225 Muhammadans and 2 aborigines. Insanity may be distributed in relation to occupation as per list below :—

Agriculturists	554
Shoemakers	12
Winevendors	7
Beggars	7
Service holders	6
Coolies	8
Weavers	5
Barbers	4
Sweet-meat vendors ...	3
Spice sellers	3
Palki bearers	2
Milkmen	1
Oil vendors	1
Occupation not known	3
	616

The largest number of cases were seen between the ages of 10 and 19. Onanism is known to be a source of insanity and is most likely to be practised between those ages. There are also other causes which are apt to produce insanity, chief among them being abuse of intoxicating drugs, whether taken knowingly or given criminally. The sequels of fever, and grief acting principally on impressionable females, sometimes produce insanity.

33. *Leprosy.*—The census reveals the presence of 681 lepers in the district, of whom 512 are males and 169 females. They are distributed in the several *thanas* as shown below :—

1. Boda	162
2. Jalpaiguri	131
3. Rajganj	92
4. Dam-Dim	75
5. Salbari	57
6. Pathgram	56
7. Maynaguri	55
8. Alipore	53
Total ...	681

The largest number of lepers is found in Boda and Jalpaiguri. The following table will show the ratios of lepers per thousand of population in each *thana*:—

Name of thana.	Ratio per thousand.	Remarks.
1	2	3
Boda	·97	
Jalpaiguri	1·58	
Rajganj	1·22	
Dam-Dim	·89	
Salbari	·78	
Pathgram	·93	
Maynaguri	·55	
Alipore	1·27	
Total ..	·99	

The ratio over the district population is ·99 per mille. According to castes, the Lepers are distributed thus:—

Kochh	...	251
Shaikh	...	216
Hindu, unspecified	...	111
Mech	...	52
Rajput	...	10
Chamar	...	10
Bhuinmali	...	8
Sunri	...	5
Vaishnava	...	4
Tanti	...	4
Jolaha	...	2
Suryabansi	...	2
Bhutia	...	2
Nama Sudra	...	1
Kamar	...	1
Khan	...	1
Kayastha	...	1
Total	...	681

of these 408 are Hindus, 219 Muhammadans, 52 Aborginies and two Buddhists.

The lepers are almost all of them beggars, but according to their family occupations they may be classed as under—

Agriculturists	...	642
Shoemakers	...	10
Winevendors	...	5
Coolies	...	8
Beggars	...	4
Weavers	...	6
Blacksmiths	...	1
Unknown	...	5
Total	...	681

The popular belief about leprosy is that it is a visitation of Providence for sins commited by individuals or by their forefathers.

34. The symptoms of insanity and leprosy are so well known that there could have been no mistake in recording cases under these heads by even the most ignorant enumerators. It was, therefore, not deemed necessary to give any definitions. Persons suffering from white leprosy were not returned as "lepers"

35. *Deaf and dumb.*—Six hundred and four individuals were returned as suffering from these infirmities, they are distributed as follows among the several *thanas*:—

1. Boda	... ...	230
2. Salbari	... ...	85
3. Maynaguri	... ...	75
4. Rajganj	... ...	68
5. Alipore	... ...	53
6. Dam-Dim	... ...	46
7. Pathgram	... ...	42
8. Jalpaiguri	... ...	5
	Total ...	604

Here again Boda comes first and Jalpaiguri which stood second in respect of leprosy comes last. the place it held in the case of insanity.

36. The table below shows the ratio of this infirmity per thousand of population in each *thana*:—

Name of thana.	Ratio per thousand.	Remarks.
1	2	3
Boda	1·38	
Salbari	1·17	
Maynaguri	·75	
Rajganj	·90	
Alipore	1·27	
Dam-Dim	·54	
Pathgram	·69	
Jalpaiguri	·06	
Total ...	·88	

The ratio for the whole district is ·88 per mille.

37. This infirmity is distributed according to castes in the manner shown below:—

Kochh	236
Shaikh	230
Hindu, unspecified	54
Meoh	37
Bhuinmali	10
Baidya	6
Tanti	4
Vaishnava	4
Garo	4
Kaibartta	3
Kapali	3
Napit	3
Bhutia	3
Kharia	2
Halui	1
Dhoba	1
Hajam	1
Kayastha	1
Bhaskar	1
Total ..	604

Out of the above number 329 are Hindus, 231 Muhammadans, 41 aborigines and 3 Buddhists. According to family occupations they may be classed thus :—

Agriculturists	564
Coolies	12
Service-holders	7
Weavers	4
Beggars	4
Barbers	4
Sweetmeat makers	1
Washermen	1
Unknown	7
Total ...	604

38. *Blindness.*—The persons returned as blind number 381, of whom 194 are males and 183 females. The largest number of blind persons are found in Boda and the smallest in Jalpaiguri. They are distributed in the several *thanas* as per list below :—

1. Boda	107
2. Maynaguri	61
3. Alipore	54
4. Salbari	50
5. Pathgram	49
6. Dam-Dim	42
7. Rajganj	13
8. Jalpaiguri	5
Total ...	381

The following table shows the ratio per thousand of population in each *thana* :—

Name of thana.	Ratio per thousand.	Remarks.
1	2	3
Boda	·64	
Maynaguri	·61	
Alipore	1·29	
Salbari	·69	
Pathgram	·81	
Dam-Dim	·50	
Rajganj	·17	
Jalpaiguri	·06	
Total ...	·55	

The ratio over the district population is ·55 per thousand.
The following table shows the classification of this infirmity according to castes :—

Kochh	160
Shaikh	105
Mech	18
Kapali	9
Sunri	8
Bhuinmali	5
Mayara	5
Kayastha	3
Napit	3
Tanti	3
Chamar	2
Kaibartta	2
Nuniya	1
Karanga	1
Unspecified	56
Total ...	381

Of the total number of blind persons, 254 are Hindus, 105 Muhammadans, 18 aboriginies and 4 unspecified. They may be classed according to family occupation as below:—

Agriculturists	...	...	...	346
Wine-vendors	...	...	...	8
Coolies	...	...	...	7
Sweetmeat-makers	...	...	...	5
Serviceholders	...	...	...	3
Barbers	...	...	...	3
Weavers	...	...	...	3
Shoemakers	...	...	...	2
Unknown	...	...	...	4
		Total	...	381

Head VI.—Education.

39. Education both English and Bengali, specially the former, appears to have been in a most backward state in 1872, so much so that an ordinary fair English copyist could not be had from among the natives, and the result was that all the offices located in the district had entirely to be manned with outsiders. Adverting to the general state of education, the Deputy Commissioner in that year remarked "Education has been very backward in this district, except in the Boda Division. The people do not live in villages or congregation of houses, but as a rule in solitary homesteads scattered at some little distance from each other. As the population is purely agricultural, the boys from early age are found useful, and hence are not sent to schools situated at a distance from their houses. These remarks are specially applicable to the Western Duars. Another cause operating against education is the absence of an upper or wealthy class in the district, the population being about entirely composed of Rajbansis and lower class Muhammadans holding small *jots*. Added to these natural disadvantages, has been the very defective system under which education was till very lately controlled." There were altogether 35 schools in the district in 1872 with 736 pupils. None of these schools taught up to a higher standard. Of this number, four only were English schools teaching up to the standard for the Minor Scholarship Examination.

Two out of these four again were soon after converted into purely vernacular schools, the reason for this change being that as English schools they had proved failures, owing to the want of qualified teachers.

40. The present state of education when compared to that of 1872 shows a decided improvement. There are now 292 schools with 7,468 pupils, against 35 schools with 736 pupils in 1872, as mentioned above. Six of these schools teach English, one of them teaching up to the Entrance standard.

A statement is given below showing the number of schools of different denominations in the year 1890-91, as compared with the year 1871-72, with the number of pupils and the relative increase and decrease.—

Description of schools.	1871-72.		1890-91.		Increase in the—		Decrease in the—	
	Number of schools.	Number of pupils.	Number of schools.	Number of pupils.	Number of schools.	Number of pupils.	Number of schools.	Number of pupils.
1	2	3	4	5	6	7	8	9
Higher English school	...	...	1	287	1	287	...	...
Middle ,, ,, ...	*4	462	6	219	10	512	...	...
,, Vernacular	8		17	755				
Upper Primary schools ...	19	213	84	967	227	5,576	...	...
Lower ,, ,, ...			212	4,822				
Girls' schools	4	61	3	63	...	2	1	...
Normal schools and schools for special instructions.	...	..	1	24	1	24	...	...
Other schools	...	...	1	13	1	13	...	...
Indigenous schools	...	...	18	318	18	318	...	...
Total ...	35	736	292	7,468	258	6,732	1	...

* Two of these four were during the next year reduced to the status of vernacular schools.

41. The higher English school referred to in the statement is the Jalpaiguri *Zilla* School. This school was in 1872 included in the class of middle schools, and taught up to the Minor Scholarship Examination standard only. It now teaches up to the Entrance standard. Out of the total number of pupils who attended it in 1890-91, 24 per cent. were

Muhammadans, and there were 17 aborigines. It passed three candidates at the Entrance examination of that year. Though, as stated before, a fair English copyist could not be had in the district, this institution is now turning out young men quite fit to be taken in as clerks. In fact, we have several clerks in the offices now who actually belong to the district. As to middle English schools, there are now five in place of the four (but properly speaking the two which were in proper working order) that existed in 1871-72, but the number of pupils who attended them in that year cannot be ascertained, as these four schools were included in the class of the twelve middle schools, and the number of pupils attending these four particular schools is not shown separately, but is included in the number 462 which was the total number of pupils for all those twelve schools But speaking from experience it can safely be stated that the present number of students in the middle English schools far exceeds that of the schools which taught English in 1872. Having regard to these facts, there can be no doubt whatever that English education has made good progress during these 20 years. Several persons among the natives can now be found who possess a tolerable knowledge of English—one particular family a Muhammadan one has specially distinguished itself in respect of advanced English education, several of its members having acquired university degrees. It sent two candidates to England to study for law and medicine, one of them a Barrister-at-law is now a Statutory Civilian, and the other is a medical practitioner.

42. As to Vernacular education, it has made greater progress than English in the whole of the regulation portion of the district. There has been some improvement in the Duars also. Many villages now possess men who can read and write Bengali. The rural people being mostly agriculturists, cannot afford to get their children educated to an advanced stage, as their help in the field work is urgently needed by the parents.

43. The statement will show that there has been a marked increase in number as regards middle Vernacular Schools, Upper Primary schools, and Lower Primary schools. The schools now separately classed as Middle English schools, Middle Vernacular schools were called simply middle schools in 1872 and those now designated as "Upper Primary schools and Lower Primary schools" were known in that year as simply "Primary schools." There are now 17 Middle Vernacular schools with 755 pupils against 8 middle (Vernacular) schools that existed in 1872. The numbers of pupils in those 8 schools cannot be ascertained for reasons stated in paragraph 41, but it was undoubtedly much less than what it is at present. The number of schools belonging to this class has increased by 9, and there must be a corresponding increase in respect of pupils also. In 1890-91 there were 34 "Upper Primary schools" and 212 "Lower Primary schools" with 967 and 4,822 pupils respectively, against 19 "Primary schools" with 213 pupils of 1872. Thus the total of these two classes of schools show an increase of 227 in the number of schools and 5,576 in the number of pupils over the number of schools and pupils in 1872. This is admittedly a marked increase, and testifies to the fact that the increased facilities for obtaining education are appreciated. There has been no progress in female education. Female education is very little appreciated either by the Hindus or Muhammadans. It is only the daughters of the Government officers and a few well to do natives that are sent to schools for a little education.

44. Any Normal school, other school or indigenous school did not exist in 1872. In 1891 there was one school belonging to each of the first two classes, and 18 to the last. The 18 indigenous schools taught 318 boys. These are national institutions and have a strong hold on the mind of the populace.

45. All the higher class Hindus (excepting females and children) and most of the well-to-do Muhammadans can read and write. The last census returned 16,415 Hindu males and 357 Hindu females; and 9,121 Musalman males and 178 Musalman females as "literate" while 3,806 Hindu male pupils and 99 Hindu female pupils, and 2,699 Musalman male pupils and 104 Musalman female pupils were receiving instructions in the different schools. The Hindus of course predominate over the Musalmans in respect of education. Compared with the rest of the district, *thanas* Jalpaiguri and Boda have made the greatest progress. Education has not spread among the aborigines, viz., the Mech and Garo, nor has any special effort been made to spread it among them.

Head VII.—Language.

46. The chief language of the district is Bengali, but the indigenous people use it in a most corrupt form; and anyone coming from the Metropolitan district would feel great difficulty at first in understanding the language of the people in its entirety, though the purport of what they say could possibly be understood. The women especially having less intercourse with the outsiders would speak the language in a manner which is probably not to be understood at all by an outsider. There are many words and expressions peculiar to this district alone. The Bengali dialect used by the natives of the district properly so called is gradually undergoing a change. The frequent visits of people from the advanced districts of Bengal and the partial spread of education, have brought the inhabitants of Jalpaiguri in contact with persons speaking good Bengali, and the upper class of Rajbansis and Muhammadans are now adopting their words and idioms. The Bengali dialect used in Jalpaiguri corresponds in many points with that of Rangpur. The Court language of the district, is Bengali.

47. The aboriginal tribes, viz., Mech and Garo use languages of their own, which bear no affinity whatever to Bengali or any other language used in the district. Besides the above three languages, which are used by the people actually belonging to the district, a number of other tongues are spoken by temporary residents and sojourners. Among the latter the following may be mentioned as being the chief ones.

Hindi.	Nagpuri.
Nepali.	Paharia.
Oraon.	Santali.

48. The Bengali language is spoken all over the district by Rajbansis and Muhammadans. The Mech and Garo languages are confined to the Duars only. Next to Bengali another important language is Hindi. It is used by up-country traders, labourers, artisans, professionals, domestic servants, as well as by men of the Buxa regiment and many persons in Government service. Persons speaking Hindi are found in every part of the district, but are most numerous in Dam-Dim, Jalpaiguri, and Maynaguri. The next extensive languages, coming in the following order of importance, are Nepali, Oraon, Nagpuri, and the Paharia. These languages are chiefly confined to the Duars and are spoken by the tea garden coolies, &c. The Santali tongue is used by the Santhals who have settled in *taluk* Mahakalguri of the Salbari *thana*.

49. In and before 1872 many of the languages now in use were not known in the district. As the district grew in importance persons from various parts flocked to it and introduced their own languages. The census statements of 1872 do not show what languages were used here in that year, but they possibly were Bengali in a corrupt form, Hindi Mech, Garo, Bhutia, Urdu, and a few others, but now persons speaking 39 different languages are to be found in the district.

50. A list of these 39 languages, together with the number of persons speaking each, is given below:—

Name of language.	Number of persons speaking the language.	Name of language.	Number of persons speaking the language.
Bengali	569,592	Persian	117
Hindi	34,038	Kairati	95
Mech	21,311	Ho	89
Nepali	21,104	Kacha	87
Oraon	13,184	Assamese ...	155
Nagpuri	8,011	Chinese	20
Paharia	4,735	Pashtu	64
Garo	4,013	Torang	57
Santali	3,275	Lepcha	52
Bhutia	2,148	Kharia	39
Mandari	865	Murmi	28
Panjabi	785	Teligu	25
Uriya	730	Burmese ...	15
Koroa	603	Katia	15
Urdu	341	Limbu	14
Marwari	248	Madrasi ...	5
English	216	Portuguese ...	3
Magar	172	Dhimali ...	2
Arabic	166	Malay	2
Unspecified ...	29		

Most of the above are undoubtedly new introductions, being the result of the railway, the tea industry and trade. The most conspicuous change, that is to say, acquisition in respect of language, appears to have taken place in the Duars and Sadar *thana* of Jalpaiguri, the parts mostly affected by the causes mentioned above.

51. No language or dialect has disappeared or undergone decline. The languages and dialects spoken in 1872 are in full use up to the present day.

52. As already stated, Jalpaiguri formerly belonged to Rangpur which did not form any part of the five ancient indigenous Divisions (Rarh, Barendra, &c.) into which Bengal was divided during the reign of Raja Ballal Sen. This part of the country was included in the kingdom of Kamrup, and the Karatya was the boundary between Kamrup and Bengal, otherwise called *Matshaya Desh*. It was successively ruled by several dynasties of Hindu Rajas. Those ruling from the most ancient times to the period immediately preceding the Muhammadan conquest were (1)—The Bhaga Dutta dynasty, (2) the Pál dynasty; (3) the Kamalapur dynasty, and (4) The Kochh dynasty. Thus it will appear that Ballal Sen never had sway over these parts, and consequently could not have included them in any of the aforesaid divisions. The dialect of Jalpaiguri, as already mentioned, agrees in many points with that of Rangpur. It did not correspond with those spoken in other parts of Bengal, nor has it undergone any change corresponding with the changes that might have taken place in such parts.

Head VIII.—Castes.

53. The Hindu population of Lower Bengal consists of five elements—I Brahmans, II Kshatriyas, III Vaisyas, IV Sudras and V Intermediate or mixed castes.

54. In the district of Jalpaiguri there are three races, viz:—(1) Aryan, (2) mixed or intermediate, and (3) Non-Aryan. Of the first, the following are the principal castes:—

I. Brahman. | II. Kshatriya.

III. Vaisya.

55. Each of these principal castes again is divided into many sub-castes, and each sub-caste again is divided into many sub-classes; thus the caste I—Brahman is subdivided into the following sub-castes:—

(A) Rarhi. | (D) Pashchatya.
(B) Barendra. | (E) Kamrupi.
(C) Vaidik. | (F) Dakshinatya.
(G) Miscellaneous.

Of these sub-castes (A) Rarhi is again subdivided into the following sub-classes:—

		Male.	Female.	Total.
(1)	Rarhi proper	60	46	106
(2)	Achutananda *gotra*	3	5	8
(3)	Bhor	31	15	46
(4)	Adhikari	11	4	15
(5)	Rai	218	52	270
(6)	Barnaswami Acharya ...	...	1	1
(7)	Baral	7	2	9
(8)	Kulin Bansa	4	...	4
(9)	Kasyapa *gotra*	3	2	5
(10)	Kulacharya	35	26	61
(11)	Kashta Srotriya	4	5	9
(12)	Pathak	8	...	8
(13)	Upadhyaya	2	...	2
(14)	Nityananda Bansa	3	...	3
(15)	Gauri	1	...	1

(B) Barendra is again subdivided into the following sub-classes:—

		Male.	Female.	Total.
(1)	Barendra proper	36	38	74
(2)	Kap	6	...	6

(C) Vaidik has no other sub-classes in this district than:—

		Male.	Female.	Total.
	Vaidik proper	4	...	4

(D) Paschatya is again subdivided into the following sub-classes:—

		Male.	Female.	Total.
(1)	Kanya Kubja	92	21	113
(2)	Khotta	3	...	3
(3)	Pandit	1	...	1
(4)	Pande	1	...	1
(5)	Sukul	1	...	1
(6)	Misra	19	...	19
(7)	Saraswat	6	...	6
(8)	Bajapeyi	4	4	8
(9)	Thakur	25	12	37
(10)	Tribedi	1	...	1
(11)	Tiwari	10	...	10
(12)	Dube	4	2	6

(E) Kamrupi has no other sub-classes in this district than:—

		Male.	Female.	Total.
(1)	Pande	1	...	1

(F) Dakshinatya is again subdivided into the following sub-classes:—

		Male.	Female.	Total.
(1)	Mahessuri	6	5	11
(2)	Maithil	2	...	2

(G) Miscellaneous is again subdivided into the following sub-classes:—

		Male.	Female.	Total.
(1)	Brahman	2,500	756	3,266
(2)	Rajbhat	1	1	2
(3)	Rajbhar	39	27	66
(4)	Bhat	14	3	17
(5)	Dikshit	1	...	1
(6)	Goswami	19	7	26
(7)	Pujari	2	1	3
(8)	Bhuia	25	4	29
(9)	Anadi *gotra*	20	24	44
(10)	Madhyacharya	19	23	42
(11)	Gautoma Bansa	3	1	4

56. In Muna,* (chap X, 4th *sloka*) the Aryan castes were divided into three, *Brahman*, *Kshatriya* and *Vaisya* These had been denominated as *Dwijati* or twice born, *i.e.*, these three castes are only entitled to be born again by the holy thread ceremony. The fourth caste recognized by Manu is *Sudra*, who are not entitled to the sacred thread ceremony and therefore are not called *Dwijas*. In the Bhagbat Purana it is stated that:—

'There was formerly only one Veda, only one God, one fire and one *Varna* (caste). From Puranas came the triple Vedas in the beginning of the *Treta Yuga* (age).'

57 Similarly, in the Brihadaranyaka-Upanishad, it is stated that as Brahma was the first-god, so the Brahman is the first man and from him emanated the other *Varnas* (castes). The Sudra *Varna* (caste) is represented there as earth or *Pashan*. This is one of the ancient gods and is called *Pashan* as he nourishes all beings and plants.

58. In the Satapatta Brahmana II, 2, 2, 6 it is also stated that there are two kinds of gods, first the gods, then those who are Brahmans and who have learnt the Vedas and repeat them; they are human gods (*manushya-deva* or *nara-deva*). Thus the supremacy of the first caste (Brahman *Varna*) is attributed to the learning and repeating of Vedas. In *Manu-Sanhita* (Chapter X† *sloka* I) it is attributed to the teaching of Vedas also. In it that privilege is given to a Brahman alone, and the other *Dwijatis* are allowed only to learn the Vedas from him. The fourth *Varna* (caste) Sudra had been deprived of both the privileges. The proper duty allotted to him was cultivation and the serving of the Brahmans. The Hindu *Shastras* are divided into four principal clases:—

(1) Vedas, (2) Smritis, (3) Puranas, and (4) Tantras. Each of these classes ruled each of the four *Yugas*, (1) *Satya*, (2) *Treta*, (3) *Dwapur*, and (4) *Kali* in succession. The Vedas ruled the Satya Yuga, Smritis ruled the Treta Yuga, the Puranas ruled the Dwapar Yuga and the Tantras rule the present Kali Yuga. The Smritis, Puranas and Tantras are, however, not different from the Vedas, but popular versions of them suited to the successive *Yugas*. When humanity was pure and based upon truth, there was only one *Varna*, the Brahman. In the following Yuga. *i.e.*, Treta, there were four *Varnas* (castes) only, as represented by Manu Smritis (Chapter X, 4th *sloka*), no fifth *Varna* or caste was recognized by him. The intermediate castes, which had gradually sprung into existence by *Anuloma* and *Protiloma* marriages of the four *Varnas*, are designated as *Sanker Varnas*, or mixed castes. It is distinctly stated by Manu and his commentator Kalluka Bhatta, in his *Tika* of the 4th *sloka* of Chapter X of Manu that there is no fifth *Varna*.

59. The different Brahmans numerated in paragraph 55 are not separate castes, but sub-classes of the first caste or *Varna* Brahman. According to the spirit of the *Shastras* they are all one. But territorial, tribal and other causes have made them at present as if so many distirct castes. There are no matrimonial or eating relations between them. The Rarhis and Barendras, for instance, are the descendants of the five Brahmans, (1) Bhatta Narain, (2) Daskha, (3) Chhandara, (4) Vedagarva, (5) Sriharsha, by different wives; yet they have ceased to hold intermarriages amongst themselves even if their *gotras* would allow it. The Barendras have, like the Rarhis, five *gotras*, (1) Sandilya, (2) Kasyapa, (3) Batsya, (4) Sabarna, (5) Bharadawaj. Persons of different *gotras* of each class can intermarry with one another, but such intermarriage is interdicted by custom, if the persons belong to different classes—Rarhis or Barendras. Similar is the case with the other sub-classes of Brahmans enumerated in the table.

60. The Rarhis have come to this district generally from the districts of Nadia, Hooghly, Burdwan and the 24-Parganas, with the British advent. A very few of them are the original settlers in the district. They principally reside in the towns. The same is the case with the majority of Barendras, who have come principally from the districts of Pabna and Rajshahi. Their inter-relations are not very cordial and their social intercourse is as between different castes. The Rarhis and Barendras in the districts of Nadia, the

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* ব্রাহ্মণঃ ক্ষত্রিয়ো বৈশ্য স্ত্রয়ো বর্ণা দ্বিজাতয়ঃ।
চতুর্থ এক জাতিস্তু শূদ্রো নাস্তিতু পঞ্চমঃ॥
মনু ১০। ৪ শ্লোকঃ।

† অধ্যাপনং ব্রয়ো বর্ণাঃ স্বকর্ম্মস্থা দ্বিজাতয়ঃ।
প্রকৃয়াদ্ব্রাহ্মণ স্তেষাং নেতরাবিতি নিশ্চয়ঃ॥
মনু ১০ ১।

24-Parganas, Howrah, Hooghly, and Burdwan mix more freely with each other, and though intermarriage is interdicted between them, yet they are on eating terms with each other. But there is a connecting link between them, which cannot be severed. They belong to the same *gotras*, and the same rules of Shastras regulate their ten *Sanskars* or ceremonial rights, that are to be performed by or on behalf of every Brahman. Their social customs and manners are almost the same. In fact they are the descendants of the same fathers and are the same in many respects; yet they are, for all practical purposes, as separate castes. The Vaidik and Paschatya Brahmans have both come from Bihar or North-Western Provinces, either as priests to merchants or as Government servants or as merchants themselves. The majority of them are priests to the western merchants, Marwaris, Agarwalas, etc. The class C, is specially noted for their Vaidik acquirements. The forefathers of the Rarhis and Barendras were also the same vaidik Brahmans brought from Kanyakubja (Kanouj) by Adisur the king of Bengal, as the Saptasati Brahmans of Bengal had thus fallen off from their Vaidik purity and had forgotten to perform the religious ceremonies according to the rules laid down in the Vedas. So it will appear that the Rarhis and Barendras are not a separate class of Brahmans from these Vaidik and Paschatya Brahmans as their forefathers (1) Bhatta Narayan, (2) Daksha, (3) Chhandara, (4) Vedagarva and (5) Sriharsa had descended from the same stock. The classes A and B however differ from C and D in customs and manners, though their religious rights are the same.

61. The advent of the five Brahmans in Bengal from Kanauj or Kanyakubja is fixed to be 900 A.D. There are, however, some traditional conflicts about the origin of the Rarhis and Barendras. I have described one only of the traditions in the introduction. Their rival claims became a source of national disquiet. Two centuries afterwards, Ballal Sen, the great Hindu sovereign of Bengal, found it necessary to settle these disputes by a comprehensive classification of his Aryan subjects. He made all Brahmans who professed the nine qualities of *Achar* (good manners), *Binoy* (meekness) *Vidya* (learning), *Pratista* (reputation), *Tirthadarsana* (seeing of sacred places), *nista* (thorough understanding of Vedas) *Abritti* (constant recitation of the Vedas) *Tapa* (asceticism) and *Danam* (charity).

62. As persons,* possessing these qualities were recoginzed as *Kulins* whether they were Rarhis or Barendras they form the first class of Brahmans in Bengal. Those who were of inferior qualities were called by the different titles of *Bansájas* or *Mouliks* and *Srotryas* both *Suddha* and *Kashta*. Though the ancestors of the Rarhis and Barendras came from Kanauj still they are now distinct from the Paschatya Brahmans who came from the west afterwards. It is difficult to trace out the times at which the different classes of the Brahmans settled in the district of Jalpaiguri, but it is certain that the majority of them settled in the district with the establishment of the British rule in it.

63. The Brahmans under the sub-heads E, F and G, however, settled in the district long before the establishment of the British rule. They either settled here of their own accord or were brought by the Raikats of Jalpaiguri for the purpose of performing rites and ceremonies which they borrowed from the Hindu Shastras.

64. II. *Kshatriyas.* The Kshatriyas of this district pretend to be descended from such high families as the *Suryabansa*, *Chandrabansa*, *Jodubansa*, &c., but they are generally so degenerated that it is very difficult to believe it. However, we have no right to disbelieve them unless the contrary is proved. It is very difficult also to trace out the several periods at which they have settled themselves in this district. The following table will show the respective number in the sub-heads :—

	Male.	Female.	Total.
(1) Chattri	943	280	1,223
(2) Kshatriya proper	6,223	5,819	12,042
(3) Rana (Rajput noble) ...	2	2	4
(4) Rajput Chattri	220	78	298
(5) Jat (Panjab Kshatriya) ...	23	13	36
(6) Apa Kshatriya (low Kshatriya) ...	1	...	1
(7) Sankar bansi (descendants of Siva) ...	4	...	4
(8) Shyam bansi (descendants of Krishna)	1	2	3
(9) Suryabansi (descendants of sun) ...	425	405	830
(10) Sagar bansi (descendants of the Surya bansi Raja Sagar) ...	36	21	57
(11) Mahanibansi	3	...	3
(12) Jadu bansi ... } ...	3	...	3
(13) Jadu ... } descendants of Judu ...	2	...	2
(14) Chandrabansi (descendants of Lunar family)	1	...	1

65. III. *Vaisyas.*—We have placed under the category of Vasiyas, (1) Vaisya proper (2) Gandha Baniks or sellers of spices (3) Subarna Baniks or dealers in gold (4) Baniyas or baniks and (5) Maheshwari. Though these classes occupy superior position in reference to caste to the

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* আচারো বিনয়ো বিদ্যা প্রতিষ্ঠা তীর্থদর্শনম্
নিষ্ঠা বৃত্তি স্তপোদানম্ নবধা কুললক্ষণম্।।

Kayasthas, yet their social position is below that of the Kayasthas in influence and power. As commerce and trade are depreciated now in this country, and service is honoured abnormally, the relative importance of castes has now undergone a thorough change. The Vaisyas exercised a greater influence in former times than at present. The name of Srimanta Sadagar, the celebrated merchant, whose vessels of merchandise used to cross the seas, is still revered by every Hindu. The nation will never regain its former prosperity unless this caste is honoured and encouraged to carry on their commerce on such a scale that they might compete with the Europeans and Americans in their commercial enterprises and thereby remove the slur on the Indian character.

The following table will show the number of population in the sub-heads.

	Male.	Female.	Total.
(1) Vaisya proper	16	39	55
(2) Gandha banik (sellers of spice, &c.) ...	61	68	129
(3) Sarna or Subarna banik (dealers in gold) ...	87	60	147
(4) Banik (merchants; it is a generic term) ...	142	73	215
(5) Maheshwari or Mahesri the followers of Maheswari, the goddess Parvati, wife of Siva	30	23	53
Total ...	336	263	599

The number of these professional traders and merchants will indicate insignificance of their castes in this district.

66. IV. *Sudras.*—We shall now deal with the fourth caste or Sudras. This is not a single caste, but a vast number of non-Aryan tribes partially subjected to Aryan influences, and hardly as yet coming within the pale of civilization. They may fairly represent the aboriginal tribes. The term *aboriginal* is not used here in the sense of *indigenous autochthones* of this country, for it is difficult to trace them out. But by the term *aboriginal* is meant the anti-Aryan settlers of India. It is now undisputed that wave after wave of immigration has poured into India in the lower part, each successive tribe being pushed on in turn by more valiant, or more numerous invaders. The different sub-castes under this caste are distinct in their social structure. They do not intermarry nor are in eating terms with one another. The majority of them have specific works allotted to them, which others are forbidden to do. They would lose their castes if they would tread upon forbidden grounds. A Bagdi, for instance, would never be induced to do the work of a Mether, Muchi, or Chamar, and *vice versâ*. These sub-castes have no special peculiarities in this district. They are the same in almost all the districts of Bengal. There are, however, some sub-castes in this district which are unknown in other districts, such as Jowan, Lum, Khoojam, &c. The majority of the sub-castes, however, have derived names from their professions or occupations, such as *Rojha* (physicians), *Farrash* (sweepers), *Dai* (midwife), *Darji* (tailor), *Ghorami* (thatchers), *Ghasi* (grass-cutter), *Jalhad* (executioner), *Khariya* (sellers of fuel), *Chamar* (dealer in hides), *Kahar* (bearer), &c. The numerical strength of the fourth caste in this district is insignificant in comparison with the hill tribes who have come from Chota Nagpur to serve as coolies in the tea gardens, and also in comparison with the Hinduised aborigines of this district designated by the name of *Kochh* or *Rajbansi*. We have classified them under separate heads, as they have some distinct features in their social structure, from the Sudras or the higher castes within the pale of Hinduism. Though the Sudras have in some cases been mixed up with the Rajbansis by intermarriage, yet they are still distinct as a caste from the mass of the Kochh or the Rajbansi population. Each has, however, imbibed certain customs, manners, and sentiments of the other. By this natural process they may in time lose much of their distinct features.

V.—Intermediate castes.

67. Of the intermediate castes Vaidyas head the list, as one of their parents is a Brahman. The *Anulomaj* Vaidyas occupy a superior position to all other intermediate castes, but the *Pratilomaj*-Vaidyas are inferior to the Kayasthas. It is, however, very difficult to ascertain which of the Vaidyas are *Anulomaj* and which are *Pratilomaj*. There is only one *Lala Vaidya*. The Lala Vaidya appears to be an issue of a marriage between a Lala Kayastha and a Vaidya. The Vaidyas as a class are physicians, but the English education has thrown everything into confusion. The Aryan social order is undergoing a radical change under the British rule. The Anglicized Vaidyas are no longer following exclusively the medical profession, which was their birth-right. The Brahmans, Vaidyas, and other castes, inclusive of the Kayasthas, are now competing with one another for Government service, leaving the vocations which were once held by their ancestors as sacred and as dear as their very lives. The Vaidyas are not very numerous in Bengal. The table will show that their number is very scanty in this district. The Vaidyas are subdivided into the following four sub-castes:—

(1) Rarhi.
(2) Banga.
(3) Barendra
(4) Panchakoti.

68. According to the parts of Bengal in which their ancestors resided, all of these are endogamous. As a rule the Vaidyas are more addicted to infant marriage than the Brahmans

or Kayasthas. This is principally due to their numerical weakness. The Vaidya marriage ceremony does not differ materially from that of Brahmans except that sometimes the *Kusandika* ceremony is performed on the marriage night. The Vaidyas as a general rule are *Saktas*, *i.e.*, the followers of the religions inculcated by the Tantras. The Vaidyas are superior to the Kayasthas in their origin; yet there is going on a very serious conflict between these two castes to have a social ascendancy over each other. We have shown how futile has been the attempt of the Kayasthas to prove their descent from the Kshatryas or Chitragupta. The Vaidyas and Kayasthas of this district have generally come from the Pabna and Dacca districts. They are not, however, very numerous. The other intermediate castes of any consequence in this district are (1) *Tantis* (weavers), (2) *Sadgops* (cultivators), (3) *Napits* (barbers), (4) *Chandals*, (5) *Agarwalas*, (6) *Jugis*, (7) *Kaibarttas*, (8) *Chhutars* (carpenters), (9) *Goalas* (milkmen), (10) *Jaliyas* (fishermen), (11) *Kamars* (ironsmiths), (12) *Kumhars* (potters), (13) *Telis* (oilmen). They belong principally to the sub-caste *Navasakhas*, the recognized nine branches of the intermediate castes below Vaidyas and Kayasthas. Almost all the sub-castes take their names from the occupations or professions they hold. These are the results of the gradual fusion of the Aryan castes or of Aryan castes with the Sudras. The Sadgops have attempted to prove their origin from Kshatriya fathers, but the connecting link is missing. Their allegation is principally based upon conjecture. We have placed the intermediate castes after the *Sudras* not to show their inferiority to the *Sudras*, but to point out their growth after the formation of the castes into four main divisions. We have already shown that the sub-caste *Kayastha* had no place in society when Manu's code was framed. Though in Bengal their importance is next to the Brahmans, yet they cannot claim a birth prior to the *Sudras* or the three Aryan castes. They are undoubtedly a mixed breed with Vaidyas and other intermediate castes. The intermediate castes have a place in the 10th Chapter of *Manu*. But many more sprang up since that code was framed, and as it was difficult to trace accurately the descents of all of them, the celebrated *Smarta* Raghunandan thought it prudent to declare that in the *Kali yuga* there are only two castes, the Brahman and the Sudra, including within the latter all castes and half-castes except the first.

VI —The Hinduised aboriginal tribes of the district.

69. That the Kochhs, or Rajbansis, are not within the pale of Hinduism, but are Hinduised aboriginal tribes of the district, has been authoritatively fixed by the Privy Council ruling, in reference to the succession of the present Raikat Phanendra Deb of Jalpaiguri. The Raikants of Jalpaiguri, the Maharajas of Cooch Behar belong to the same family. Both the families trace their descent from their common ancestor Binu Sinha who was the offspring of Siva and Madhavi Devi, a *Yogini*, very highly praised by the god Siva himself in the *Yogini Tantra*.

70. This account in the *Yogini Tantra* is at variance with the account given of the origin of the Cooch Behar Rajbansa and Raikat Bansa of Jalpaiguri, in the history of Cooch Behar by Babu Jadav Chandra Chackrabarti, and in the history of Raikat family by Jogodendra Deb Raikat. The story runs thus;—Madhavi Yogini, by the curse of a Brahman was compelled to take birth as the daughter of Hajo Kochh. Her name then became Hira. Hajo had another daughter named Jira. The elder Hira and the younger Jira were both given in marriage to the Mech leader Heriya. Jira had two sons by him, named Madan and Chandan. As Hira had no children by her husband, she worshipped the god Siva, and he being extremely pleased, generated in her two sons successively. The elder, Sisu Sinh, was born in 1498 A. D., and the younger, Visu *alias* Biswa Sinh, was born in 1500 A.D. Sisu Sinh

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তস্যাস্তু তপসাদেবি ক্রীতোঽহমতিবং সদা ।।
অত স্তয়া রতির্যাতা মমকাধিনী সর্ব্বদা ।
তস্যাঃ পুত্রো বিশু সিংহঃ মদৌষস সমুদ্ভবঃ ।।
একেন জিতবান্ কামান্ সৌমারান্ গৌড়পঞ্চমান্ ।
বিনির্জিত্য নৃপান্ সর্ব্বান্ একঃ শ্রীমান্ মহামতিঃ ।।
তস্যাপি বহব পুত্রাঃ পৃথিবীপরিপালকাঃ ।
কুবাচা ধার্ম্মিকাঃ সর্ব্বে রাজানো যুদ্ধ দুর্ম্মদাঃ ।।
তেঽপিত্বং স বিশু সিংহো যোগমাশ্রিত্য বিহ্বলে ।
তিষ্ঠতঃ ব্যক্ত রূপেন পত্ন আকল্পমন্বিকে ।
কালাৎসা মাধবী দেবী মদ্দেহে লীনতাংগতা ।।
যথা জায়া মদিমাতা তথেযং যোগিনীমতা ।
যথা পুত্রো ভৃঙ্গরীট স্তথা বিশুর্ম্মমাত্মজঃ ।।
বিশু সিংহোঽপি কল্পান্তে পরাংসিদ্ধি মবাপ স্যাত্তি ।
তদ্বংশ জাস্তু রাজানঃ সর্ব্বে কৈলাস বাসিনঃ ।
ভবিষ্যন্তি মহাত্মানো গণেশাঃ সর্ব্ব শালিনঃ ।।
রূপ যৌবন সম্পন্নৈর্দেবকন্যাগণৈঃসহ ।
বিহরন্তি সদা দেবি ক্রীড়ন্তে ভৈরবা যথা ।।
যোগিনীতন্ত্রম্ । এযোদশ পটলম্ ।
দেবীশ্বর সংবাদ চতুর্বিংশতি সহস্রম্ ১৩—৫১ শ্লোক ।

is the progenitor of the Raikat family, and Biswa Sinh is the progenitor of the Cooch Behar royal family. Both the families and their branches, therefore, call themselves Sivabansis, or the descendants of the god Siva, but they are Kochhs as their mother was a Kochh girl. By order of Siva, the younger Biswa Sinh ascended the throne of Cooch Behar, and the elder Sisu Sinh held the royal umbrella over the head of his younger, and since then assumed the title of "Raikat." Cooch Behar Raj was thus founded by Biswa Sinh in 1510 A.D. (1432 *sakabda*).

71. No sooner Biswa Sinh ascended the throne of Cooch Behar than he was involved in a bloody war with Turkish, chief of Astagrams in Chekna mountain. Madan perished in this war, and Biswa Sinh, with his usual magnanimity, gave his kingdom to his step-brother Chandan to console his step-mother Jira. Cooch Behar era begins with the beginning of the reign of Chandan in 1510 A.D.

72. Chandan reigned for 13 years and died in 1522 A.D. at the age of 40, and was succeeded by his step-brother Biswa Sinh in 1523 A.D.

There are some other stories about the origin of the Raikat and Cooch Behar Raj families. The above version is sufficient to prove that the Raikat and Cooch Behar families are Kochhs, or Kochhs and Mechs mixed. As both the royal families call themselves Sivabansi, being descended from the god Siva, so the mass of the Kochhs call themselves Rajbansis, as connected with the royal families by marriage [valid or not valid].

73. That they were a recognized power to the north of eastern Bengal, co-eval with the Hindu kingdom of Kamrup, is now undisputed. Their chiefs once became lords of the marches between Kamrup and Bhutan. Cooch Behar is still regarded as the nucleus of the race, but they are not less numerous in the districts of Jalpaiguri, Rangpur, Purnea and Lower Assam, the greater extent of which territory comprised the Kamrup and ancient "Matsyadesa."

74. It was in the fourteenth century that the Kochhs under their celebrated leader Hajo expelled the Kacharis, who subjugated them some centuries previous to the ascendancy of Hajo. Hajo established a dynasty, which flourished supreme in Northern Bengal for two centuries. This dynasty, however, was driven from power in Western Kamrup, Rangpur and Lower Assam by the Musalman invaders led by Ali Kuli Khan, one of the generals of Akbar, in the beginning of the sixteenth century. This was during the sovereignty of Maharaja Lakshmi Narayan of Cooch Behar. He, however, regained the greater portion of his lost kingdom during the reign of the Emperor Jahangir Shah, the son of Akbar. Jahangir returned the kingdom to Lakshmi Narayan on the condition that he would stop the circulation of whole rupees in it. Since then the *Narayani mudra* or whole rupee of Cooch Behar was reduced to half rupee.

75. Visu Sinh, the grandson of Hajo, with all the people of condition of his realm, apostatized to Hinduism. According to Buchanan and Hodgson the Kochhs took the name of Rajbansis since then. Those who declined to accept Hinduism were treated as polluted, and were thus compelled to adopt the faith of Islam. Thus the mass of the Kochh people became Musalmans and the higher grades Hindus. The latter now reject and contemn the very name of Kochh. They are now trying to prove that they are the descendants of the Kshatriyas, who have taken shelter in Northern Bengal, being pursued by the Brahman hero Parasu Rama who extirpated Kshatriyas from the earth twenty-one times. Some of them still call themselves Bhanga-Kshatriyas or Kshatriyas that had been broken or crushed and driven out from their strongholds. This attempt, however, has not been successful for want of historical evidence. It is purely based upon conjecture.

76. Their very appearance shows that they are non-Aryans. Their face is flat, giving rather an appearance of squareness, eyes black and oblique; hair black and straight, and in some cases curling; nose flat and short, cheek-bone prominent; beard and whiskers rather deficient; colour of skin in most instances black; side of head rather flattened and forehead retreating.* This gives a striking contrast with the Aryan features of the pure Kshatriyas. They have, no doubt, borrowed the customs and manners of the Aryans to some extent, yet there are peculiarities still which at once indicate that they are a non-Aryan Hinduised race. The following facts corroborate this assertion:—(1) The burial of dead bodies is resorted to by the less Hinduised members of the race, who form the majority. (2) There is no caste system amongst the Rajbansis. They can intermarry without any restrictions amongst themselves. (3) All of them can eat together. (4) The mass of them select those as priests from among them who have acquired a reputation for sanctity.

77. The social status of the Rajbansis is still extremely low, and no high caste Hindu could be induced to take cooked food from their hands or smoke in their *hukas*. In some cases, where Hindu servants cannot be had, high caste Hindus are obliged to take water from them, but this is a mere concession and yielding to the exigency of circumstances.

78. The orthodox Rajbansis, however, are particular in following the Hindu rites and customs in their entirety. They burn their dead and maintain a sort of caste by limiting their marriageable circle. They have adopted a curious sort of *Kulinism*. As the mass of the Kochhs encourage widow marriage, these higher families discourage it to an extraordinary extent. Those families are called Kulins in which no widow was ever allowed to remarry. Even the recognized Kulins would lose their social status, if they ever allowed widow marriage to take place in their families. They conform to the rites of marriage and *sraddh* ceremonies of the Kshatriyas as far as practicable.

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* Dalton's *ethnology of Bengal*, page 90.

79. The statement below shows the principal castes of the district arranged in alphabetical order:—

Caste and tribe.	Male.	Female.	Total.	Caste and tribe.	Male.	Female.	Total.
1	2	3	4	1	2	3	4
Agarwala	207	64	271	Kurmi	568	96	664
Aguri	46	35	81	Lepcha	15	13	28
Babhan	22	3	25	Limbu	807	411	1,218
Bagdi	45	48	93	Mala	184	115	299
Baidya	148	98	246	Malakar	236	201	437
Baishnab	441	412	853	Mal Paharia	223	92	315
Baiti	15	7	22	Mangar	1,857	812	2,669
Baniya	188	106	294	Mayara	260	231	491
Gandha Banik ...	61	68	129	Halwai	266	106	372
Khatri	5,252	4,898	10,150	Kuri	39	22	61
Subarna Banik ...	87	60	147	Mechh	11,246	10,362	21,608
Vaisha	16	39	55	Munda	1,468	1,264	2,732
Barui	204	116	320	Muriari	23	14	37
Bauri	43	40	83	Murmi ...	119	91	210
Bediya	355	328	683	Musahar	363	198	561
Beldar	77	77	154	Namasudra or Chandal ...	1,939	1,905	3,844
Bhar	70	42	112	Napit	3,102	2,735	5,837
Bhat	15	4	19	Nuniya	672	56	728
Bhuimali	188	89	277	Oraon	10,642	9,409	20,051
Hari	3,253	3,081	6,334	Oswal	18	1	19
Mehter	317	245	562	Rajput	2,417	1,610	4,027
Bhuiya	265	139	404	Rajwar	56	40	96
Bhumij	28	8	36	Sadgop	211	140	351
Bhutia	2,179	1,822	4,001	Santal	887	522	1,409
Bind	30	...	30	Sarki	129	86	215
Brahman	2,622	788	3,410	Sonar	497	294	791
Buna	717	570	1,287	Sunri	411	320	731
Chamar	401	313	714	Kalwar	133	9	142
Muchi	737	166	903	Sutradhar	908	386	1,294
Chasa	59	58	117	Tanti	3,268	2,968	6,236
Dami	314	132	446	Tatwa	22	1	23
Dhanuk	92	1	93	Teli	...	...	...
Dhopa	155	77	232	Kalu	87	23	110
Dom	393	337	730	Tili	84	85	169
Dusadh	252	18	270	Tharu	63	2	65
Gareri	11	5	16	Tiyar	55	44	99
Garo	54	34	88	Turaha	29	10	39
Gharti	378	346	724	Turi	70	77	147
Ghasi	221	121	342	Other castes not mentioned above	7,873	5,444	13,317
Goala	2,013	681	2,694				
Gorait	286	235	521	Total ...	246,660	211,704	458,364
Gurung	238	136	374				
Jaliya	845	849	1,694				
Jugi	1,624	1,322	2,946				
Kahar	684	488	1,172	*Musalmans.*			
Kaibartta	1,847	1,808	3,655				
Kamar	733	615	1,348	Mughal	28	23	51
Lohar	720	497	1,217	Pathan	1,371	755	2,126
Kami	639	409	1,048	Sayyid	297	258	555
Kandu	247	105	352	Shaikh	115,035	103,221	218,256
Kansari	47	40	87	Others	864	623	1,487
Kapali	755	820	1,649				
Kayastha	1,120	529	1,575	Total ..	117,595	104,880	222,475
Kewat	262	258	520				
Khambu	1,860	1,680	3,540				
Kharia	226	133	359	European	167	48	215
Kharwar	831	748	1,579	Eurasian	11	7	18
Kochh	5,070	4,382	9,452	Native Christians ...	81	43	124
Bhanga Kshatriya ...	138,034	127,402	265,436				
Kantal	102	114	216	Total Christians ...	259	98	357
Khen	1,889	1,859	3,748				
Pali	64	39	103				
Rajbansi	10,734	8,163	18,897	Jains	145	11	156
Koiri	320	42	362				
Kumhar	4,275	3,360	7,635	Grand Total ...	364,659	316,693	681,352

Head IX.—Occupations.

80. The subjoined table shows the occupations followed by the population of the district arranged according to the principal groups prescribed by Government:—

A.—Occupations connected with the land.

B.—Professions.

C.—Commercial occupations involving only purely distributary functions.

D.—Arts, industries and manufactures.

E.—Pastoral group.
F.—Hunting and fishing group.
G.—Serving groups.
H.—Unproductive groups.

1	Male. 2	Female. 3	Total. 4	Ratio per cent. to district population. 5
CLASS A.—*Occupations connected with the land.*				
Zamindars and tenure-holders	942	855	1,797	
Cultivators, raiyats	266,330	247,842	514,172	
Field labourers	3,516	1,988	5,504	
Growers of special products—				
(*a*) Tea planters and cultivators	7,311	5,511	12,822	
Others	173	112	285	
Agents, managers, and other employés of land-holders	772	335	1,107	
Total of Class A ...	279,044	256,643	535,687	78·6
CLASS B.—*Professions.*				
Priests and ministers	332	215	547	
Inmates and servants in churches, temples, and musjids	75	27	102	
Education and literature—				
(*a*) Teachers and inspecting officers ...	329	191	520	
(*b*) Clerks	191	49	240	
Law—				
(*a*) Pleaders and mukhtears	220	110	330	
(*b*) Lawyers' clerks	31	10	41	
Medicine—				
(*a*) Druggists and chemists	8	5	8	
(*b*) Medical practitioners	260	151	411	
(*c*) Vaccinators	48	17	65	
(*d*) Midwives	59	134	193	
(*e*) Compounders	17	7	24	
Engineering—				
(*a*) Engineers and surveyors	34	30	64	
(*b*) Clerks and draftsmen	303	83	386	
Total of Class B ...	1,902	1,029	2,931	·4
CLASS C.—*Commercial occupations involving purely distributary functions.*				
Bankers and their employés	6	4	10	
Money-lenders and pawn-brokers	612	576	1,188	
Money changers and bill collectors	30	28	58	
General merchants and their clerks	1,155	800	1,955	
Brokers, contractors, and farmers	179	105	284	
Butchers and poultry keepers	51	21	72	
Grain dealers	979	1,193	2,172	
Piece-goods dealers	635	511	1,146	
Grocers and general condiment dealers ...	756	827	1,583	
Betel-leaf and arecanut sellers	334	539	873	
Tobacco manufacturers and sellers	507	478	985	
Oil and salt sellers	228	161	389	
Fuel and forage suppliers	150	115	265	
Shoe-makers and sellers	217	140	357	
Dealers in hides, &c.	536	197	733	
Cartowners and drivers	1,730	936	2,666	
Timber agents and dealers, and bamboo splitters ...	390	432	822	
Shopkeepers, otherwise unspecified	2,029	973	3,002	
Pedlars	154	96	250	
Total ...	10,678	8,132	18,810	2·9

	Male.	Female.	Total.	Ratio per cent. to district population.
1	2	3	4	5
CLASS D.—*Arts, industries, and manufactures.*				
Fabrics and dress stuffs—				
(*a*) Cotton spinners and cotton weavers ...	2,311	1,773	4,084	
(*b*) Jute manufacturers, managers, and agents ...	198	215	413	
(*c*) Gunny makers	505	946	1,451	
(*d*) Tailors	602	550	1,152	
Food and drink—				
(*a*) Ghee preparers and sellers	177	54	231	
(*b*) Grain parchers	182	459	641	
(*c*) Bakers and confectioners	314	248	562	
(*d*) Sugar and molasses manufacturers and sellers.	124	95	219	
(*e*) Country spirits manufacturers and sellers ...	72	20	92	
(*f*) Oil pressers and sellers	1,968	1,416	3,384	
(*g*) Rice pounders and huskers	657	2,331	2,988	
Lime and shell burners and sellers	461	411	872	
Brick and tile burners and sellers	256	129	385	
Masons	315	164	479	
Cart makers and sellers	47	30	77	
Stationers, printers, book-binders, and booksellers	274	176	450	
Workers and dealers in gold and silver ...	681	431	1,112	
Blacksmiths and hardware dealers	544	322	866	
Potters and pot sellers	1,103	932	2 035	
Carpenters, woodcutters, sawyers, and boat builders.	1,531	611	2,142	
Basket weavers and mat makers	302	256	558	
Thatchers and thatch dealers	540	481	1,021	
Well sinkers and tank diggers	993	16	1,009	
Road and railway labourers	280	120	400	
General labourers	34,859	22,764	57,623	
Total of Class D ...	49,296	34,950	84,246	12·4
CLASS E.—*Pastoral groups.*				
Horned cattle breeders and dealers ...	214	111	325	
Pig breeders and dealers	263	241	504	
Farriers and gilders, horse and elephant trainers.	220	128	348	
Herdsmen	660	79	739	
Cow and buffalo keepers and milk and butter sellers.	130	561	691	
Total of Class E ...	1,487	1,120	2,607	·4
CLASS F.—*Hunting and fishing groups.*				
Fishermen	2,659	2,108	4,767	
Fish-dealers	77	377	454	
Elephant catchers	2	5	7	
Shikaries, falconers, and bird-catchers ...	6	.....	6	
Total of Class F ...	2,744	2,490	5,234	·8
CLASS G.—*Serving groups.*				
Service under Government otherwise unspecified ...	710	477	1,187	
Service under local and municipal bodies otherwise unspecified.	102	24	126	
Village headmen and watchmen	1,852	1,660	3,512	
Barbers	1,442	1,199	2,641	
Washermen	230	93	323	
Cooks	218	20	238	
Indoor servants	1,021	399	1,420	
Grooms, coachmen, &c.	179	30	209	
Palki bearers	896	524	1,420	
Service (unspecified)	5,901	1,961	7,862	
Post and Telegraph employés	462	182	644	
Railway servants	195	43	238	
Shopkeepers and money-lenders, clerks, and servants.	296	166	462	
Sweepers	310	236	546	
Total of Class G ...	13,814	7,014	20,828	3·0

	Male.	Female.	Total.	Ratio per cent. to district pupulation.
1	2	3	4	5
CLASS H.—*Unproductive groups*				
Band masters and players	901	702	1,603	
Actors, singers, dancers, and their accompanists.	72	61	133	
Exhibitors of trained animals	2	2	4	
Conjurors, fortune tellers, ballad reciters, &c. ...	4	2	6	
Tumblers, acrobats, wrestlers, &c.	13	3	16	
Service at places of entertainment	2	5	7	
Mendicants	3,218	3,101	6,319	
Pensioners	37	49	86	
Independent of work	19	33	52	
Total of class H ...	4,268	3,958	8,226	1·2
Others ...	1,426	1,357	2,783	
District Total ...	364,659	316,693	681,352	

81. The percentage of population under Class A, *i.e.*, of those who derive their means of subsistence from the land, is over 78 per cent. We could not expect otherwise, for in this district the population is purely agricultural. The next considerable class is Class D. The percentage under this head is nearly 13. It includes the great indefinite class "General labourers."

82. Accuracy in the divisions and subdivisions of these classes cannot be looked for. Class B and Class C overlap each other, the producing and the trading functions being in many cases combined in the same individuals.

83. Occupations which are followed by more than a thousand individuals in this district are the following:—

	Male.	Female.	Total.
1. Watchmen	1,848	1,660	3,508
2. Land occupants, not cultivating	678	677	1,355
3. Tenants and sharers cultivating	266,330	247,842	514,172
4. Field labourers and crop watchers	3,516	1,988	5,504
5. Tea planters and cultivators	7,311	5,511	12,822
6. Barbers	1,442	1,199	2,641
7. Indoor servants	1,021	399	1,420
8. Fishermen and fishmongers	2,736	2,485	5,221
9. Grain dealers	979	1,193	2,172
10. Grocers and condiment dealers	756	827	1,583
11. Oil pressers and sellers	1,968	1,416	3,384
12. Thatch dealers and thatchers	540	481	1,021
13. Cotton weavers	2,293	1,683	3,976
14. Gunny makers	505	946	1,451
15. Tailors and darners	602	550	1,152
16. Piece-goods dealers	635	511	1,146
17. Gold and silver workers	649	417	1,066
18. Potters and pot makers	1,103	932	2,035
19. Carpenters	1,136	521	1,657
20. Money-lenders and pawn brokers	612	576	1,188
21. General merchants	1,076	785	1,861
22. Shopkeepers (otherwise unspecified)...	2,029	973	3,002
23. Cart-owners and drivers	1,730	936	2,666
24. Palki bearers	896	524	1,420
25. Bandmasters and players	901	702	1,603
26. Tank diggers and excavators	993	16	1,009
27. Rice pounders and huskers	657	2,331	2,988
28. General labourers	34,859	22,764	57,623
29. Mendicancy	3,218	3,101	6,319

84. In studying the census figures of 1891 relating to occupation, it should be very clearly borne in mind that the figures do not represent the actual number of persons who follow any occupation, but the number of persons who depend for their means of livelihood on that particular calling; as the women and children who are mere dependants on others have been enumerated as following the occupations of those on whom they depend. For this reason comparison of the figures with those of the previous census is also impossible. It is also impossible now to ascertain, except by guess, how far the females or grown-up children of any particular section of the people or of any particular locality actually devote themselves to any active work. It is known, however, that the females of the cultivating and of the labouring classes take a very large share in the work of their husbands and fathers, whilst

occupations like rice-pounding and rice-husking, cotton spinning, bangle making, &c., are almost exclusively peculiar to the female sex. On the other hand, amongst village watchmen, carpenters, tailors, and palki bearers, the females and the children are entirely dependant on the adult males. The census tables do not furnish the district statistics of occupation by age. It is therefore impossible even to guess approximately the probable number of persons who are the active workers in any profession or calling.

85. A few remarks will now be made with regard to each of the 29 classes of occupations which, as stated above, supply means of subsistence to more than 1,000 persons each.

86. *Watchmen.*—The number of *chaukidars* appointed under the Bengal *Chaukidari* Act is only about 1,300. There are besides these a large number of *chaukidars* in the tea gardens. The number of municipal *chaukidars* employed in the town of Jalpaiguri is only 12. The latter are all up-country immigrants from Bihar. The tea garden *chaukidars* are drawn from the same class of people as the *sardar* coolies. The village watchmen under the *Chaukidari* Act are recruited from the indigenous population of the district—the Rajbansis and Muhammadans.

87. *Land occupants, not cultivating.*—This class includes the *zamindars* and proprietors of rent and revenue-free properties, and also such of the tenure-holders as are merely middlemen, collectors of rent from the tenants under them. The two principal landlords of the Regulation portion of the district are the Maharaja of Cooch Behar and the Raikat of Baikantpur. The latter is a resident *zamindars* of the district. In the Duars Government is the proprietor of the estates. Intermediate between the *zamindars* and the actual cultivators of the land are the tenure-holders locally known as *jotdars*. It is, however, only the bigger *jotdars* who have become mere collectors of rent from their tenants. The majority of the *jotdars* are actual cultivators of the soil and have been enumerated as such. The Raikat of Baikantpur has created a large number of tenures in his estates in favour of his relations and kinsmen, reserving only a nominal rent to himself as the superior landlord. These kinsmen and relations of the Raikat and some other large *jotdars* in the Regulation portion of the district and in the Duars form the non-cultivating land occupants class of the district.

88. *Tenants and sharers, cultivating.*—The total population of the district is 681,352, and of these no less than 514,172, or 75 per cent, have been returned under this class. Yet it may be said with certainty that a great many of those who have been shown under other heads of occupations also belong to the cultivating class and depend to a great measure on the produce of their land for subsistence. It is a well-known fact that in the census the people who had any other occupation, however insignificant, in addition to agriculture, have invariably returned themselves as following that occupation. It was a point with the people not to be returned as cultivators if they could help it. Occupation according to caste was also a disturbing element in the census enumeration. Members of the hereditary castes, such as barbers, potters, oil-pressers, washermen, &c., have invariably returned themselves as following the caste occupation, though as a matter of fact the majority of their number are pure agriculturers.

89. The Rajbangsis and the Muhammadans form the majority of the cultivating tenants of the district. In the Duars a large number of Dhangars or Oraons who originally came as tea-garden coolies have settled as cultivating tenants. The Dhangars are destined to play a very important part in the Duars. They are persevering and industrious, and can withstand the notoriously bad climate of the Duars much better than the Rajbansis and Muhammadans. These men are, therefore, eminently fitted for reclaiming the waste lands of the Duars. It is a matter of public importance to foster their settlement as cultivators in the Duars and also to protect them from the unscrupulous exactions of their landlords. If the Dhangars are encouraged to reclaim the waste lands of the Duars and are protected from the unfair exactions of the *jotdars*, they will turn the jungles of the Duars into rich paddy and jute fields. On the other hand, if by the shortsightedness of the *jotdars* they are subjected to annoyances, as there is too much reason to believe they are at present, it will be very long before we can hope for the reclamation of the Duars. One thing is, however, certain, if the waste land of the Duars are to be reclaimed, it will not be done by the litigious Rajbansis and Muhammadans, but by the emigrant aborigines of Chota Nagpur and the Central Provinces.

90. The Meches are also an important class of cultivators in the Duars. But their number is gradually diminishing, and it is to be feared that in the race of competition that has already begun in the Duars, the Meches will be quite unable to hold ground against the Rajbansis, the Muhammadans, and the Dhangars. At present the Meches are retiring into the less favourable tracts as their more civilised neighbours are advancing. Many of them still cultivate land or gather cotton seeds under a capitation system. But such a system is destined to disappear at no distant date.

91. Rice is the staple food-crop of the district, and the acreage under it is returned as 10½ maunds. There are two principle seasons—the *bhadai* and the *haimantik* or winter rice. Winter rice is the principal crop, *bhadai* being grown on only about 10th part of the *raiyats'* holding. On another equal portion of land is also now grown jute, the cultivation of which with the opening of the railways has increased by gigantic steps. The export of jute from Jalpaiguri, Bhelakoba, and Mandalghat, the three railway stations of the Eastern Bengal State Railway in this district, exceeds 1,92,000 maunds. A very large quantity also goes to be exported from the neighbouring station of Haldibari, which is one of the biggest centres of the jute trade in Bengal. Another special crop of great importance

raised in this district is tobacco. Cultivation of tobacco is very profitable. All lands, however, are not fit for tobacco cultivation; only the highlands are suited for tobacco. The acreage under tobacco cultivation is returned as 14 maunds.

92. Most of the *bhadai* lands are fit for double cropping. *Bhadai* paddy is harvested by September and October, and the land is again utilised for such special crops as potatoes, onions, &c.

93. In the Duars towards Bhutan the Meches and Garos devote themselves to a limited extent to cotton gathering and rearing of *Endi* silkworms.

94. The Paharias in the isolated tracts bordering on Bhutan grow also large quantities of *jowri*, a grain which supplies these men with easy materials for illicit manufacture of weak country spirits of which they are so fond.

95. The cultivation of ginger (*adrak*) furnishes a very profitable occupation to the people of the Boda side. Tobacco cultivation also is more extensive on that side of the district. As already stated, the females and youths of the cultivators largely assist in the work of the adult males Boys are mostly employed in carrying food to the field and in looking after the cattle. The women do not do so much weeding and clearing as in Bihar, but when the produce of the field is brought to the threshing floor, the women do much of the threshing. Drying and storing the grain is always done by the females.

96. With regard to tenant rights, I have already observed that those who hold directly under the proprietors are called *jotdars*. This remark applies also to the Duars, where Government is the *zamindar*. Holding under the *jotdars* are *chukanidars*, called also *mulandars*. *Dar-chukanidars* and *dar-mulandars* are also not unknown, but are rare. A very large number of tenants are *adhiwars*, and their number is on the increase, for there is now a strong tendency on the part of the *jotdars* and *chukanidars* to keep as much lands as possible in *khas* possession and have it cultivated on the *adhi* system. This system prevents the *raiyat* claiming any permanent right to the land. The *adhi* system again gives to the landlord a higher profit than he can ever expect to get if he lets out the land at money rent

97. The larger *jotdars*, as I have already stated, are mere middlemen, receiving rents from the *chukanidars*. The minor *jotdars* are, however, actual cultivators and differ in little from the *chukanidars*, except that as a rule the *jotdars* are longstanding tenants and possess a right of occupancy, whereas the new *chukanidars* who have come into existence only recently do not always possess an occupancy right.

98. In the Duars Government has declared that the *chukanidars* have a permanent interest in their holdings, and their rights have been recorded in the recent settlement proceedings. In the Regulation portion of the district the *jotdars* under the Raikat of Baikantpur and the Maharaja of Cooch Behar claim a status higher than that of the ordinary *raiyats*, even though they are cultivators. In what respects their status is superior to that of the occupancy *raiyats* has not yet been settled in the law-courts. Many of these *jotdars*, except of course where the land has passed to Marwari and Bengali adventurers, have been holding their lands from generation to generation and are undoubtedly what in the old Regulations are described as resident *khudkast raiyats*. The law, however, does not make any distinction between these *raiyats* and those who have acquired occupancy rights by the 12 years' rule of the later enactments, and the special privileges, if any, of the *jotdars* have yet to be definitely settled in the law-courts.

99. One privilege, however, is very largely claimed by the *jotdars* and longstanding *chukanidars*, which it is now too late for the landlords to contest. It is the right to sell their *jots* and holdings without the consent of the landlord This practice has been so largely allowed that not only entire *jots* and holdings, but minute divisions and subdivisions of them are being freely transferred. In the estates of the Raikat of Baikantpur these subdivisions of the *jot* have become so numerous that for one original *jotdar* recorded in the landlord's *sarishta*, there are scores of sharers actually enjoying the *jot*. The Raikat has hitherto recognised no such tenants without imposing a heavy fine by way of *nazarana*. The result is that his rent-roll contains the names of tenants who are long since dead and whose lands have passed to altogether different persons by inheritance and sale. The disadvantage of not maintaining a proper rent-roll is keenly felt when there is an arrear to be recovered by a suit in the Revenue Court. Logically, the Raikat can only sue the tenant whose name is in his *sarishta*, or that tenant's heirs. Those who have succeeded by purchase and have not been recognised, cannot be sued. The Raikat not being able in the majority of cases to trace the heirs of tenants who probably died half a century ago, falls back upon the purchasers or some of them and sues them for rent as the actual occupiers of the land. Such a suit indirectly recognises the new purchasers as tenants, and in this way the landlord is compelled to recognise the transfers. There is thus at present a standing dispute between the *jotdars* and the Raikat on the question of recognition of transfers of *jots* without the landlord's consent.

100. The subdivisions of *jots* and holdings are not ordinarily effected according to the unit of 16 annas. The sales are not really of certain shares, but of certain lands appertaining to a certain *jot*. The *jama* payable to the landlord is then apportioned according to the area of the land sold. Thus, where originally there was a *jot* with a *jama*, say of Rs. 30, payable to the superior landlord, the effect of the transfers is to create, say, 30 smaller tenures, each having distinct portions of lands marked by mete and bounds, and having a *jama* bearing the same ratio to the original *jama* as the area of the land bears to the original area of the entire *jot*.

101. The landlord cannot be compelled to recognise these subdivisions of the tenancy unless he chooses to do so. The Raikat of Baikantpur recognises these subdivisions on payment of *nazarana*. If a new purchaser of a subdivision of a *jot* is once recognised he becomes an independent *jotdar*. It is not usual to recognise the new purchasers as so many joint-tenants of the same *jot*. Those who are recognised are recognised as so many new *jotdars*.

102. The remarks made with regard to the Baikantpur estates apply to the estates of the Maharaja also, but as there was a survey and settlement of the latter estates under Government supervision during the minority of the Maharaja, the rent-roll of these estates is more or less up to date, and dead persons' names are not ordinarily borne on the roll.

103. The *chukanidars* have in many cases acquired a right of occupancy in their holding. Sales of *chukanis* and parts of *chukanis* are also frequent. The *chukanidar* is at first admitted to settlement for one year only. He usually executes an unregistered *kabuliyat* for a term of one year. Generally, however, he is not disturbed after the expiration of the term, but is allowed to hold on at the same rate of rent. In fact the yearly lease is a mere expedient to evade registration of the *kabuliyats*, the landlord and the tenant knowing full well that at the expiration of the yearly term the tenant will continue in the occupation of the land, paying the same rent at which he has been admitted to settlement.

104. The *adhiwars* are regarded as mere tenants-at-will. In fact they are looked upon more as servants of the landlords than as tenants.

105. *Field labourers and crop watchers.*—Only 5,504 persons have been returned as depending on this occupation for their means of subsistence. The 1,988 females shown under this head are probably entirely dependent on the male workers, for the females of the agricultural classes, though they assist in the work of their husbands and fathers, never go to work as labourers for others.

106. Both during ploughing and sowing and harvesting the cultivators help one another under a system called *hauli* or *gata*. All the cultivators of the same place work on the land of each by turns, and thus the necessity for engaging labourers is avoided.

107. The field labourers are generally paid in kind instead of in money. Some *jotdars* cultivate a considerable portion of their land by hired labour. A farm so kept is called a *kamat*. The labourers employed at the *kamat* are fed and housed at the expense of the *jotdar*, and are also paid at the rate of about a rupee a month as pay. The *kamats* are far more profitable than letting out lands to tenants, and their number is rapidly increasing. The *jotdars* now a days, if they can once eject a longstanding *raiyat*, almost invariably convert the land into *kamat*.

108. *Tea planters and cultivators.*—The figures under this head (12,822) are ambiguous. They evidently include a portion of the tea-garden coolies, as otherwise we cannot account for such a large number of persons returned under this head. At the same time the total coolie population of the tea estates could not have been so small as 12,000. It is therefore certain that a number of persons shown under head "General labour" are tea-garden coolies.

109. *Barbers.*—This is a caste occupation followed by members of the *Napit* caste. As has already been observed, many of these men are really agriculturists. In the *mufassal* no barber can now earn enough to live by this occupation alone. The Hindus have got special days (Sunday in the towns and Monday in the *mufassal*) in the week on which they are shaved by the barbers. During the other days of the week the barbers must find some other employment.

110. In the *mufassal* the barbers are not paid for their work in cash. The richer families amongst the Hindus have their family barbers to whom assignments of lands have been granted for subsistence. From the less wealthy classes the barbers do not get anything at all except the present of a piece of new cloth at *Puja* time. At marriage, *sradh*, and other social and religious ceremonies requiring the attendance of barbers, they are very liberally remunerated not only in cash, but also by presents in rice, oil, and clothes. It is the hope of getting these presents at ceremonial times that induces the barber to serve many persons who otherwise pay nothing for his services.

111. *Indoor servants.*—The majority of these are immigrants from Bihar and are employed as domestic servants in the town of Jalpaiguri and other important centres in the interior. The females under this head number only 399. They are either *ayahs* to European ladies, or *dasis* or maid-servants in Hindu families, or *bandis* in Muhammadan families.

112. *Fishermen.*—Amongst the Hindus this is a caste occupation of the *Jaliyas* and *Kaibarttas*. The total number of persons returned by castes as Jaliyas and Kaibarttas falls far short of the number shown as fishermen by occupation. The reason for this is that in Jalpaiguri, Dam-Dim, Malbazar, and other principal places of this district the fishmongers are mostly Muhammadans. They import fish by train from Saraghat on the Padma, and from Maniharighat and Katihar in Purnea. There are very few fisheries in the district. The Beldars, a low class people amongst the Hindus, also sell fish in the *hats* and bazars. The Rajbansis are debarred from selling fish under pain of losing caste, and the fish supply is very limited even in the towns.

113. *Grain dealers.*—The number of persons dealing in grains cannot be judged by the figure shown under this head. Grain-dealing as an exclusive business is carried on by a very few, but almost every *jotdars*, money-lender, or considerable shopkeeper is a dealer in grains. Grain-dealing in Jalpaiguri has also passed to a great extent into the hands of

Marwari merchants who, coming mostly as piece-good dealers, have, many of them, become money-lenders and *jotdars*.

114. *Grocers and condiment dealers.*—The small number of persons shown under this head shows how little the people's requirements are. In fact, except salt and European piece-goods, there are few other requirements for which the people are required to go to the shop-keeper. Kerosine oil has also in late years become almost a necessity for the people, and for this artile and for salt they have to go to the grocer's shop.

The shopkeepers and petty traders are mostly Bengali immigrants from Lower Bengal. The Rajbansis and Muhammadans do not as a rule engage in any business except cultivation.

115. *Oil-pressers and sellers.*—Amongst the Hindus this is an occupation by caste. The *Telis*, however, number only 1,670 in this district. The Rajbansis constitute the remainder of the oil-pressers.

116. *Thatchers and thatch dealers.*—Thatch dealers there are none in this district. In a district like Jalpaiguri where *pucka* buildings are unknown, the number of *gharamis* must be far greater than 1,021—the number returned as following this occupation. Many *gharamis* combine the occupation of house-building with agriculture, and have therefore been returned as of the great cultivator class. Both the Muhammadans and Rajbansis engage in this occupation.

117. *Cotton weavers.*—In spite of European competition, there are yet in this district about 4,000 persons who earn their livelihood by this occupation. Both amongst the Hindus and the Muhammadans this is an occupation by caste. The Tantis amongst the Hindus number over 6,000 souls, and the Jolahas amongst the Muhammadans about 300 souls.

Many of the Rajbansis also engage in weaving. They are then designated as *Tantis*. They should, however, be distinguished from the *Tantubayas*, a caste amongst the Hindus, ranking in order of social position much above the Rajbansis.

As already observed, the Meches in the remote tracts bordering on Assam and Bhutan rear *Endi* silkworms and weave *Endi* clothes, but they have all probably been returned as cultivators.

118. *Gunny makers.*—This is also an occupation by caste. The *Kapalis* in this district number 1,575 souls. Gunny-making is their chief occupation. This business is still profitable, and the Kapalis as a rule are a prosperous people.

119. *Tailors.*—These are mostly Muhammadans and are to be met with in the town of Jalpaiguri, and in the principal *hats* and bazars in the interior.

120. *Piece-goods dealers.*—Both in the town and in the *mufassal* this trade is in the hands of the Marwaris. Kabulis also are to be met with in many places in the interior, particularly in the Duars, as itinerant pedlars selling European and native-made piece-goods to the Rajbansis, Muhammadans, and the Meches.

121. *Gold and silver workers.*—The Kamars have been returned as numbering 2,565 persons, but this includes also blacksmiths. The better classes of goldsmiths are those who have come from Dacca, Pabna, and other Bengal districts. The women in this district as in other parts of Bengal are particularly fond of jewellery. The people are not yet rich enough to be able to bestow much jewellery in gold on their wives; at present they are satisfied with silver and brass ornaments.

122. *Potters and pot makers.*—This is also an occupation by caste. Over 7,000 persons in this district belong to *Kumhar* caste, but only 2,000 of them find employment in the hereditary occupation. The rest are cultivators and *jotdars*. This affords a striking instance how the struggle for existence in the present altered circumstances of the country is undermining the trade-guilds of the ancient village community.

123. *Carpenters.*—Both Muhammadans and Rajbansis engage in this work, but it is probable that they have all been returned as agriculturists. Those that are shown under this head are mostly immigrants from Bengal, working in connection with the railways, tea gardens, and District Board.

124. *Money-lenders and pawn-brokers.*—Money-lending is also largely in the hands of the Marwaris or Kaias and up-country Banias Borrowing money at exhorbitant rates of interest has ruined many well-to-do *jotdars*. Landed interest has also in this way passed largely into the hands of the Kaias.

125. *General merchants and shopkeepers (otherwise unspecified).*—No remarks are called for under these heads.

126. *Cart-owners and drivers.*—The number here shown does not represent even a small fraction of the real number of persons who are owners of carts or are cart-drivers. Jalpaiguri is not a river district, and nearly the whole of the gigantic trade in the interior in jute, tea, paddy, and tobacco is carried on by cart traffic. The small number of persons shown under this head is accounted for by the fact that this like many other occupations furnishes exclusive employment to few, but is combined with another occupation, generally agriculture, by many.

127. *Palki bearers.*—This is also an occupation by caste. In the towns the *palki* bearers are mostly up-country immigrants. In the *mufassal* agriculture is almost always combined with *palki*-bearing.

128. *Bandmasters and players.*—There are no bandmasters in this district. Under the head "Bandplayers" have apparently been classed all those persons who go by the common name of *badyakars*. This is also an occupation by caste. The Bhuimalis, Beldars, and Haris largely follow this occupation, but also combine agriculture with it. Among the

Muhammadans those who engage in this occupation are known as *bajadars* Jaga-jhampa, a mixture of the European drum and the native flute is greatly in fashion nowadays, and parties of musicians of this class, mostly Muhammadans, are always in requisition at marriage times.

129. *Tank diggers and excavators.*—The majority of those returned under this class must be really those who ought to have been returned under the next head "Road and railway labourers." It is curious that only 400 persons have been returned under this latter head, whereas in fact a considerable portion of the 57,625 persons shown as general labourers are really road and railway coolies. Again, not a single individual has been returned as well sinker, whereas the principal occupation of the Beldars, a low class people amongst the Hindus, is well-sinking. The district of Jalpaiguri depends almost exclusively on wells for its water-supply, and the fact that not a single individual has been returned as following the occupation of well-sinking, affords a forcible illustration of the confusing and misleading classification of the census tables.

130. *Rice pounders and huskers* —The majority of these, as has already been observed, are females. The few males returned under this head are mostly children of the female workers; widows (mostly Hindus, as the Muhammadan widows almost always take second husbands) find in this occupation a ready means of subsistence.

Connected with rice-pounding and rice-husking may also be noticed rice-parching. The *chura* and *dahi* form a very favourite diet of the Rajbansi, and quite 600 persons find an exclusive employment in this occupation.

131. *General labourers.*—As I have already mentioned, tea-garden coolies and labourers working in the constructions of roads and railways have been largely returned under this head. These people are all immigrants from Bihar, Sonthal Parganas, Chota Nagpur, and Sub-Himalayan tracts of Nepal. The indigenous Rajbansi and the Muhammadan scarcely engage in any occupation except agriculture.

132. *Mendicancy.*—Upwards of 6,000 persons have been returned as depending on mendicancy for their means of subsistence. The Bairagis here as in other parts of Bengal swell the ranks of mendicants. They are regular householders having wives and children, and begging for alms is their sole occupation The majority of them are able-bodied. The fact of their belonging to the Bairagi class is considered to give them a title to begging.

133. I have now dealt with all the occupations in which more than a thousand persons are shown to engage in this district. Amongst other minor occupations, I would call attention to the extremely small number of persons returned as following the medical profession.

Their number is as follows :—

	Total.	Male.	Female.
1	2	3	4
Chemists and druggists	8	3	5
Practitioners by diploma	12	11	1
Practitioners without diploma	399	249	150
Vaccinators	65	48	17
Midwives	193	59	134
Compounders, nurses, &c.	24	17	7
Total ...	701	387	314

Excluding vaccinators and midwives, as also all the females, all of whom without exception are the wives and children of the male workers and have no pretensions to medical knowledge, we find that there are less than 200 persons in this district competent to render medical help to the people. Comparing this number with the area and population of the district, we find only one doctor for an area of 10 square miles and population of 2,270 persons on the average. Even amongst this small number of persons many village quacks and mountebanks known as *Ojhas* must have been returned as medical practitioners without diploma.

The number of midwives shown here is only 134. By midwives is no doubt meant the native *dais* who attend women when in labour. Every village has got its *dai*, and the fact that only 134 have returned themselves as midwives, shows that the rest combine some other employment with midwifery for their means of subsistence.

Head X.—Administrative

I.—*Administration.*

134. The principal point in which the general instructions were departed from was that the census of the district took place on the afternoon of the 26th February, as it was feared that the enumerators would not have stirred out of their houses for fear of wild animals had the census been taken at night. Certain parts of the district could of course have been enumerated at night, but to avoid the risk of double counting, it was considered advisable to take a synchronous census throughout the district.

Another point of departure from the general instructions was that houses were consecutively numbered block by block and not *village* by *village*, as there are very few villages properly so-called in this district; our recognised Divisions are extensive tracts of country called "Taluks," and it would have been very inconvenient and would have caused delay had we numbered all the houses in such a tract consecutively. New houses were springing up in considerable numbers in December last, which would have thrown such numbering into confusion had the general instructions been followed.

It was also unnecessary to comply with all the instructions given in Circular No. 27 for censusing the boat population, as there were only a few covered boats in this district. The enumerators visited the ghâts for one day only instead of three days after the 26th February, and this was found quite sufficient in a district like this, specially in the winter season when there is very little boat traffic in consequence of the shallowness of the rivers.

135. The definition of a village in Circular No. 10 of 30th July is no doubt a very proper one, but from what I have said above, it will be seen that there are very few villages properly so-called in this district. We have *baris* instead, and these *baris* are independent hamlets, being small scattered collections of houses too insignificant to be termed villages. All these hamlets will be shown in Registers A and B to be written up in the course of abstraction.

136. The definition of a house in the second instruction to supervisors was adhered to without any difficulty.

137. There were no sub-charges in this district, but the size of a charge varied much according to circumstances. The smallest charge was the Buxa cantonment, about ½ square mile, while the largest charge was that of Alipur, about 429 square miles.

138. The sizes of circles also varied considerably, viz., from ½ a square mile in the Jalpaiguri Municipality to 96 square miles in the out-post of Buxa, where the extensive tract could not be divided into circles of convenient sizes owing to the want of intelligent literate men.

139. The size of a block varied from about ⅓rd of a square mile to 2 square miles.

140. The houses were numbered without any cost to Government. The municipality in the urban tract and the supervisors and enumerators in the rural tracts managed to number the houses at very little cost.

141. It is quite impracticable to number the houses permanently in this district, as the walls are made of mats and not unusually of grass. Then again these huts disappear and reappear in different localities so frequently and suddenly that the numbering would be thrown into confusion very soon.

II.—*Agency.*

142. The supervisors and enumerators were derived from all classes of people, from jotedars, planters, coolie sadars, Government servants, legal practitioners, and traders.

143. Their duties were willingly undertaken, except in very few cases.

144. There were no prosecutions, but several enumerators, supervisors, and planters had to be threatened with prosecution for negligence or refusal.

145. I do not think that the duties of the enumerators and supervisors involved any direct pecuniary loss. The house-numbering cost them very little, but they lost much valuable time and thereby suffered some indirect loss of which no estimate can be given.

146. The number of paid supervisors and enumerators were 9 and 37 respectively. Four of the supervisors were entertained for the tea tracts, and one was employed in the backward parts of the Alipur Duars, where literate men could not be had to work as supervisors. The remaining 4 supervisors and 37 enumerators were also employed where no literate men could be found. They received travelling allowances only. The total expenditure under this head was Rs. 547-10-6.

III.

147. There were no rumours in circulation except in the tea gardens, where the coolies thought that Government wanted a certain number of heads for the foundation of a bridge to be built across the Tista. The object of the census was explained to them by the planters and Government officers, and the fears soon removed.

IV.—*The Result.*

148. I am of opinion that the results of the census are as correct as they can be. The increase in population is considerable, but by no means extraordinary, considering how very much the district has been opened out since the last census. The *thana* boundaries have so completely changed since the last census that it is not possible to discuss any decrease or increase of population in the various *thanas* of this district.

149. *Abstraction and Tabulation.*—With reference to Circular No. 98, of the 6th January last, from the Superintendent of Census Operations, calling for an expression of opinion in regard to draft Head X, "Administrative," of Circular No. 6T.F. of the 3rd October 1891, I have the honour to state that nothing appeared to me to be erroneous or defective in the system adopted for the abstraction and tabulation work, except the low rate of pay allowed to the abstractors and tabulators, owing to which some difficulty was experienced in procuring good men for such work in this backward district. I fully agree with the Census Superintendent in thinking that the procedure laid down in paragraph 3 of his circular under reference is a good one. The abstraction work would have been done more efficiently if this procedure had been adopted.

H. S. & others—Reg. No. 2780Jo—90—8-1-97.

DISTRICT CENSUS REPORT.

No. 1512G., dated Darjeeling, the 15th March 1892.

From—J. G. RITCHIE, Esq., Deputy Commissioner of Darjeeling,
To—The Officiating Secretary to the Government of Bengal, Financial Dept.

WITH reference to your Circular No. 6T.—F., dated 3rd October 1891, I have the honour to submit the report on the recent Census of the district of Darjeeling.

REPORT ON THE CENSUS OF THE DISTRICT OF DARJEELING, 1891.

HEAD I.—EARLY HISTORY, &c.

The administrative history of the district is well known, and it is only necessary here to recapitulate it very briefly. In 1835 the nucleus of the present district was created by the cession of a portion of the hills by the Raja of Sikkim to the British as a Sanitarium. The tract so ceded was bounded by the Balasan, Kahel and Chota Rangit rivers on the west; by the Rangnu and Mahananda rivers on the east. In 1850 the Terai (or the present Siliguri Thana) was annexed from Sikkim, and the hill territory was extended to the present Nepal frontier on the west and to the Tista river on the east. In 1866 the Kalimpong Subdivision was annexed from Bhutan. When the old hill territory was first annexed, it was almost entirely under forest, and I have seen it stated that there were not 20 resident families.

2. Under British rule native cultivation increased, but on the western half, the district has given way to tea. The tea industry was started in 1856, and has gone ahead with great strides, until the greatest part of the culturable portion of the district in the hills and at the foot of the hills outside the Kalimpong Subdivision is under tea. The returns for 1890 show 177 gardens, and an examination of the acreage contained in tea grants, shows that 242 square miles are comprised in tea estates. Tea is grown and manufactured by Nepalese labour in the hills, and by combined Nepalese and Dhangar labour in the Terai. The supervision is almost entirely European. In the Terai, ordinary cultivation is carried on by the aboriginal Rajbansis, with an admixture of Muhammadan and other castes. Reclamation of land goes steadily, but it is still estimated that there is percentage of 45 per cent. of uncultivated land.

3. The Forest Department first commenced systematic operations in the district in the year 1865. The boundaries of the reserves are now demarcated and the area of the reserves is approximately known. There is little cultivation or settlement allowed within the limits of the reserves, and the population consists chiefly of graziers, wood-cutters and sawyers, and travellers on the roads.

4. In the Kalimpong Subdivision there were only two gardens and two cinchona plantations developed in February 1891. The rest of the inhabitants are cultivators on the Government *khas mahal*, and consist chiefly of Nepali settlers and some of the Lepchas and Bhutias found in occupation when we annexed the tract. In the hills west of the Tista, there are a few small tracts of *khas mahal* occupied by native cultivators paying rent direct to Government, and one *zamindari* (the only one in the district) known as Chebu Lama's grant. In 1891 there were five police circles, which have been taken as the basis of the Census figures. The Kalimpong Subdivision is not a *thana*, but a police outpost. Considering, however, the size and the administrative history of the tracts, it has been decided to keep it as a distinct unit.

HEAD II.—MOVEMENT OF THE POPULATION.

5. The Census of the district was taken on the night of 26th February 1891. The broad results are as follows:—

Number of houses.	Males.	Females.	Total population of the district.
45,126	123,046	100,268	223,314

6. This is the third Census held in the district. The following comparative table shows the results of the two previous Censuses in 1872 and 1881, and the percentage of increase of population on the preceding Census in 1881:—

Total population of both sexes.			Males.			Females.			Percentage of increase in 1891 on results of 1881.		
1872	1881	1891	1872	1881	1891	1872	1881	1891	Both sexes 1891	Males 1891	Females. 1891
1	2	3	4	5	6	7	8	9	10	11	12
94,712	155,645	223,314	53,057	89,351	123,046	41,655	66,294	100,268	43·4	37·7	51·2

The Census of 1872 was not synchronous, being taken throughout the cold weather, and the results cannot therefore be considered very accurate. In 1881 the Census was synchronous, but in consequence of coolies absconding from tea garden from panic and other causes, it is probable that the figures were below the mark. It is believed that the present Census represents very fairly the present population of the district. Taught by previous experience, the people viewed the enumeration without apprehension, and the Managers of tea gardens co-operated satisfactorily in the work and took care to secure an accurate Census of their gardens. The Census was taken on the night of 26th February, and the results were telegraphed to Calcutta and Simla at midday on 5th March. With the great increase of tea cultivation in the last ten years, a large increase of population was expected, but the results exceed the most liberal forecasts. The last annual return of tea cultivation, is for the year 1890. Compared with the year 1881, there were 177 gardens against 153, and 45,585 acres actually under tea against 30,515 acres on the previous date.

Head III.—Varying density of the Population.

7. For Census purposes, the district was divided into four charges, *viz.*:—

Sadar, including thanas Jorbangala and Darjeeling, but not Kalimpong.
Kalimpong Subdivision.
Kurseong Thana.
Siliguri Thana.

The result for each of the Census circles is as follows:—

Names of Divisions	Area in square miles.	Number of towns and villages †	Number of occupied houses.	Total population of both sexes	Total males.	Total females.	Number of persons per square mile	Number of occupied houses per square mile	Number of persons per occupied house.
1	2	3	4	5	6	7	8	9	10
Thana Darjeeling less Kalimpong outpost { Towns*	5	1	2,946	14,145	8,923	5,222	2829 0	589 2	4 8
Thana Darjeeling less Kalimpong outpost { Villages ..	281	285	9,789	46,818	23,904	22,914	166 6	34 8	4 6
Thana Darjeeling less Kalimpong outpost Total ...	286	286	12,735	60,963	32,827	28,136	213 1	44 5	4 7
Thana Jorbangala	28	126	3,770	18,078	9,480	8,598	652·7	134 6	4·7
Outpost Kalimpong	412	176	4,094	26,631	14 015	12 616	64 8	12 1	5 3
Thana Kurseong ... { Towns	2	1	1,268	3,522	2,147	1,375	1761 0	634 0	2 7
Thana Kurseong ... { Villages	183	330	7,384	41,123	22,709	18,414	224·7	40 3	5 04
Thana Kurseong Total ..	185	331	8,652	44,645	24,856	19,789	241·3	46·7	5 1
Thana Siliguri . .	253	400	14,975	72,097	41 808	31,129	288 5	59 5	4·8
Total of the district .. { Towns	7	2	4,214	17,667	11,070	6,597	2238 1	602 0	4 1
Total of the district .. { Villages	1 157	1,317	40,912	205,647	111 976	93 671	177·6	35 8	5 02
Total of the district Total ...	1 164	1,319	45,126	223,314	123,046	100,268	191·7	38·7	4·9

* Includes Darjeeling Municipality and Jellapahar Cantonment.
† By villages are to be understood Census Blocks. There are scarcely any villages properly so called in the district.

8. *Thana Darjeeling less Kalimpong.*—This comprises the valleys of the Ramman, the Little Rangit, the Rangnu, and the portion north of the Mongpu Cinchona Plantation. It comprises a large area of forest, many tea gardens, most of the West Tista *khas mahals* and Chebu Lama's grant. It also contains the Darjeeling Municipality and Jellapahar Cantonment. The population of both municipality and cantonment were considerably smaller

on the date of the Census than they were at any other time. The low density of the population is accounted for by the vast forest reserves on the slopes of the Singaleela range.

9. *Thana Jorbangala.*—This *thana* was constituted in 1887, being taken out of the Darjeeling *thana*. The figures for this *thana* have never been extracted from the Census records of 1881, and for the purposes of comparison, this must be treated as part of *thana* Darjeeling. The *thana* is a small one, being only about 28 square miles. This area has not been authoritatively determined. It comprises the tea estates by the head waters of the Balasan river and its feeders, and only includes a small strip of forest. The tea estates are small and compact, which accounts for the high density of population.

10. *Outpost Kalimpong.*—The very low density of the population is accounted for by the vast areas under reserved forest, and other portions, which have only been partially cleared.

11. *Thana Kurseong.*—This comprises the small Kurseong Municipality, and all the hills west of the Tista and south of the Darjeeling and Jorbangala *thanas*, together with a strip of the plains lying at the foot of the hills.

12. *Thana Siliguri.*—This is bounded by the Nepal Terai on the west, Jalpaiguri district on the east, and Purnea on the south. It comprises forest reserves, tea gardens, and a big *raiyatwari* tract, known as the Terai *jots*. There is little tea grown in the southern part of the Terai.

13. The following table shows the increase in each of these divisions. Corrections have been made for some small changes of jurisdiction that have been made since 1881:—

	Total population.		Males.		Females.		Percentage of increase.		
	1881	1891.	1881.	1891.	1881.	1891.	Both sexes	Males.	Females.
1	2	3	4	5	6	7	8	9	10
Darjeeling (Sadar) ...	52,318	60,963	29,935	32,827	22,383	28,136	51·07	41·3	64·1
Jorbangala ...	...	18,078	...	9,480	...	8,598	...	...	...
Kalimpong ...	12,683	26,031	6,748	14,015	5,935	12,616	109·4	107·6	112·7
Kurseong ...	28,179	44,645	17,688	24,856	10,491	19,789	58·4	40·5	88·6
Siliguri ...	62,465	72,997	34,980	41,868	27,485	31,129	16·8	19·7	13·2
Total ...	155,645	223,314	89,351	123,046	66,294	100,268	43·4	37·7	51·2

14. For Darjeeling Municipality the figures are as follows:—

Years.	Occupied houses	Total population.	Males.	Females.	Percentage of increase.		
					Both sexes	Males.	Females.
1	2	3	4	5	6	7	8
1881	1,489	7,018	4,579	2,439	...	...	...
1891	2,727	13,136*	8,063	5,073	87·1	76·08	107·9

* Excludes Jallapahar Cantonment.

The very large increase of population in Kalimpong, most part of which is kept as a reserve for native cultivation, is very noticeable. The great increase in the Darjeeling Municipality will surprise no one who can recall what a much smaller place this town was in 1881, compared with what it is now.

15. A curious feature in the figures is the large proportional increase of the female population in the Sadar and Kurseong charges. One probable explanation of part of the increase is that at the 1881 Census many females were purposely omitted from enumeration through unreasonable apprehensions. The smallest increase appears in the Siliguri *Thana*. In 1881 the population, exclusive of tea gardens, that is to say, practically the population of the Terai *jots*, was 52,810, while the corresponding population in the present Census is 59,763, giving an increase of 13 per cent. Much land has been cleared in the last ten years, and the increase could no doubt have been larger, but for the great unhealthiness of climate. The preponderance of males over females in this *thana* is noticeable, the males form 57 per cent. of the population. In the Terai *jots* they are 55 per cent.

16. I give below the figures of each charge according to the main divisions of tea, forests, &c. These will be useful for future reference :—

Different heads.	Occupied houses.	Population.			Remarks.
		Males.	Females.	Total.	
1	2	3	4	5	6
Sadar Charge.					
Darjeeling Municipality ...	2,727	8,063	5,073	13,136	
Jellapahar Cantonment ...	230	925	244	1,169	
Forests	553	2,259	1,147	3,406	
Tea estates	9,654	21,471	21,663	43,134	
Khas mahals	1,244	3,620	3,353	6,973	
Chebu Lama's grant ...	1,517	4,241	3,938	8,179	
Other estates*	541	1,518	1,299	2,817	* Almost entirely made up of Government cinchona plantations.
Total ...	16,466	42,097	36,717	78,814	
Kalimpong Charge.					
Military quarters	7	139	1	140	
Forests	105	478	129	607	
Khas mahals	4,328	11,995	11,405	23,400	
Tea estates†	352	854	678	1,532	† This includes two cinchona estates.
Other estates	170	462	368	820	
Total ...	4,962	13,918	12,581	26,499	
Kurseong Charge.					
Kurseong Municipality ...	1,268	2,147	1,375	3,522	
Forests	80	1,001	290	1,291	
Tea estates	6,893	17,005	14,741	31,746	
Khas mahals	829	2,639	1,736	4,375	
Other estates	593	1,800	1,549	3,349	
Roads	..	368	21	379	
Total ...	9,663	24,960	19,712	44,662	
Siliguri Charge.					
Forests	14	67	20	87	
Tea estates	3,357	7,805	5,367	13,172	
Khas mahals	11,095	30,246	24,539	54,785	
Other estates	472	1,898	896	2,794	
Railways	24	162	15	177	
Roads‡	13	1,699	221	1,920	‡ Includes a large gang of labourers on a road.
Total ...	14,975	41,877	31,058	72,935	

Note.—The above figures do not correspond with those shown in the Bengal Census Report, which are as follows :—

Houses	Males.	Females	Total.
45,126	123,046	100,268	223,314

17. From the figures, I give the main results for the district in forest reserves, tea estates, Chebu Lama's grant (being the only permanently-settled estate in the district) and the Darjeeling and Kurseong Municipalities. The computation of area is as accurate as the materials admit :—

Different heads.	Area in square miles.	Occupied houses.	Population.			Number of persons per square mile.	Number of houses per square mile.	Number of persons per occupied house.
			Males.	Females.	Total.			
1	2	3	4	5	6	7	8	9
Forests	439	752	3,805	1,586	5,391	12·2	1·7	7·1
Tea estates	242	20,266	47,135	42,449	89,584	370·1	83·7	4·4
Khas mahals	333	17,496	48,500	41,033	89,533	268·8	52·5	5·1
Chebu Lama's grant ...	49	1,517	4,241	3,938	8,179	166·9	30·9	5·3
Darjeeling Municipality and Cantonment.	5	2,946	8,923	5,222	14,145	2829·0	589·2	4·8
Kurseong Municipality ...	2	1,268	2,147	1,375	3,522	1761·0	634·0	2·7

It will be seen that the population on tea estates and on *khas mahals* is about equal. If the Government Forest Reserves are excluded, it will be noticed that the district is by no means so sparsely populated as is popularly supposed. Excluding these reserves, the density of the population is on the average of 300 souls to the square mile.

18. For administrative purposes, the following detailed figures regarding *khas mahals* will be useful :—

Name of charge.	Area in square miles.	Occupied houses.	Population.			Number of persons per square mile.	Number of occupied houses per square mile	Number of persons per occupied house.
			Males.	Females	Total.			
1	2	3	4	5	6	7	8	9
Darjeeling	21	1,244	3,620	3,353	6,973	332 04	59 2	5·6
Kalimpong... Settled tract...	84	3,495	9,811	9 330	19,141	227·8	41·6	5 4
Kalimpong... Remainder ...	31	833	2,184	2,075	4,259	137·3	26 8	5·1
Kurseong .. .	3	529	2,639	1,736	4,375	1458·3	276 3	5·2
Siliguri	194	11,095	30,246	24,539	54,785	277 2	57·1	4·9
Total ...	333	17,496	48,500	41,033	89,533	267 1	52 3	5·1

The Kalimpong figures claim special notice. Kalimpong was annexed from Bhutan in 1866. In 1873 the population was returned at 3,526, figures probably under the mark. Since the last Census (showing a population of 13,773) the most important event has been a land settlement concluded in 1882, of 84 square miles. Nothing in the shape of land revenue had ever been paid before. It will be seen what a great increase of population has followed the settlement, the density of the population in the settled tract being 227 souls per square mile. Over another portion of this subdivision the old poll-tax is still collected from the *raiyats*.

Head IV.—Religion.

19. The subjoined statements show the distribution of the population by religion in 1891, as compared with the distribution in 1881.

Statement of Religion in 1891.

Religion.	Male.	Female.	Total.
1	2	3	4
Hindu .	94,876	76,295	171,171
Musalman ...	6,582	3,429	10,011
Christian ..	874	628	1,502
Buddhist ...	20,610	19,910	40,520
Jain ...	74	6	80
Sikh ..	27	...	27
Parsi ...	3	...	3
Grand Total ...	123,046	100,268	223,314

Comparative Statement (Total of both Sexes).

Religion.	1881.	1891.
1	2	3
Hindu	127,181	171,171
Mussalman	8,206	10,011
Christian	842	1,502
Buddhist	18,775	40,520
Jain	...	80
Brahmo	14	...
Sikh	3	27
Parsi	...	3
Others	624	...
Grand Total ...	155,645	223,314

20. The following table gives the percentage of each religion to the whole population in 1891 as compared with 1881 :—

Percentage.

Religion.	1881.	1891.
1	2	3
Hindu	81·6	76·1
Musalman	5·3	4·4
Buddhist	12·09	18·1
Christian	0·5	1·1

21. The great majority of the population are Hindus (171,171), forming 76 per cent. of the population. The Hindus are by race Nepalese or Bengali inhabitants of the Terai, and immigrants from Bengal and up-country. The figures for these two classes I would estimate thus :—

Nepalese Hindus	114,431
Other Hindus	56,740
	171,171

It will appear later on how these figures have been arrived at. From the estimated number of Nepalese, I have deducted the Murmis who are returned as Buddhists.

22. The Buddhists comprise the Lepchas, Bhutias and Murmis. They number 40,520 persons, or 18 per cent. of the population. The increase in the percentage now shown, compared with the percentage in 1881, is due to more careful enumeration. Next to the Buddhists, come the Musalmans. The increase in their numbers is small. The great majority of the Musalmans are Bengal cultivators in the Terai. The Christian population numbers 1,502 and shows a marked increase on 1881. It includes all the Native Christians attached to the Scotch Mission.

Head V.—Infirmities.

Leprosy.

Year.	Males.	Females.	Total.
1	2	3	4
1881 ...	139	45	184
1891 ..	120	49	169

23. Taking the age-periods, it is found that the largest number were 60 years of age and over. The number is nearly the same as at the last Census, when 184 lepers were returned: small decrease is satisfactory. It is noticeable that out of the 169 lepers, 141 are reported from *thana* Siliguri. I find two Lepchas returned as lepers. The lepers are chiefly coolies or beggars.

Insanity.

Year.	Males.	Females.	Total.
1	2	3	4
1881 ...	28	18	46
1891 ...	41	26	67

24. Out of the 67 insane reported, 50 came from *Thana* Siliguri.

Blind Persons.

Year.	Males.	Females.	Total.
1	2	3	4
1881 ...	63	63	126
1891 ..	93	79	172

Deaf Mutes.

Year.	Males.	Females.	Total.
1	2	3	4
1881 ...	144	104	248
1891 ...	241	153	394

The increase is considerable.

Head VI.—Education.

25. The Census returns are embodied in the following statements :—

Sex.	Religion.	Total.	Pupils.	Literate.	Illiterate.
1	2	3	4	5	6
Males ...	Hindu	94,876	1,819	10,613	82,444
	Muhammadan ...	6,582	137	843	5,602
	Christian	874	89	492	293
	Buddhist	20,610	341	2,030	18,239
	Jain	74	...	42	32
	Sikh	27	...	15	12
	Parsi	3	...	...	3
	Total ...	123,046	2,386	14,035	106,625
Females ...	Hindu	76,295	93	216	75,986
	Muhammadan ...	3,429	12	28	3,391
	Christian	628	63	186	389
	Buddhist	19,910	10	99	19,801
	Jain	6	1	1	4
	Total ...	100,268	169	528	99,571
Both sexes ...	Hindu	171,171	1,912	10,829	158,430
	Muhammadan ...	10,011	149	869	8,993
	Christian	1,502	142	678	682
	Buddhist	40,520	351	2,129	38,040
	Jain	80	1	43	36
	Sikh	27	...	15	12
	Parsi	3	...	...	3
	Total ...	223,314	2,555	14,563	206,196

Sex	Religion.	0–14 years.				15–24 years.				25 years and above.			
		Total.	Pupils.	Literate.	Illiterate.	Total.	Pupils.	Literate.	Illiterate.	Total.	Pupils.	Literate.	Illiterate.
1	2	3	4	5	6	7	8	9	10	11	12	13	14
Males	Hindu	32 486	977	709	30,799	18,602	459	3,036	15 095	43,769	373	6,866	36,540
	Muhammadan ..	1 417	95	36	1,286	1,313	27	190	996	2,952	15	617	2,320
	Christian	277	59	69	149	215	30	138	47	363	...	295	97
	Buddhist ..	8 121	174	174	7,773	3 940	88	529	3,324	8,549	79	1,329	7,149
	Jain	3		3	...	27		15	12	44	...	24	20
	Sikh ..	..				17	.	9	8	10	...	6	4
	Parsi							.		3	...	.	3
	Total	42 303	1,305	991	40,007	24 014	614	3,918	19,482	56,739	467	9,136	47,126
Females	Hindu	30 441	68	40	30,333	15,594	20	65	15,509	30,260	5	111	30,144
	Muhammadan ...	1 233	7	6	1,220	683	4	7	672	1,513	1	13	1,499
	Christian .	217	40	48	129	152	9	55	88	259	4	83	172
	Buddhist	7,839	6	10	7 823	3,767	3	30	3,734	8,304	1	59	8,244
	Jain .	2		.	2	2	1	1	...	3	..	...	3
	Sikh					.			...	.	.	...	.
	Total	39 732	121	104	39,507	20,198	37	158	20 003	40,338	11	266	40,061
Both sexes	Hindu ...	62 926	1,045	749	61,132	34,196	489	3,103	30,604	74,049	378	6,977	66,684
	Muhammadan	2 650	102	42	2,506	1,996	31	197	1,668	5,465	16	630	4,819
	Christian	494	99	117	278	367	39	193	135	641	4	388	249
	Buddhist	15,960	180	184	15,596	7,707	91	559	7,058	16 853	80	1,387	15,386
	Jain	5		3	2	29	1	16	12	46	.	24	22
	Sikh		.		...	17	.	9	8	10	...	6	4
	Parsi	.					.			3		.	3
	Total ..	82 035	1,426	1 095	79,514	44 212	651	4,076	39,485	97,067	478	9 392	87,197

In this district education is backward. The Buddhist monasteries, which in theory ought to have been centres of teaching, have in point of fact done extremely little in this way. Education is backward in Nepal, and nothing in the shape of an indigenous school system has ever been brought over by the Nepalese immigrants or been introduced by them of their own accord. The Scotch Mission has for more than 20 years been systematically carrying on the work of education, and Government has handed over this work almost entirely to the hands of the Mission in the hills, only subsidizing them with money grants.

26 In the Terai also, we found nothing existing in the shape of indigenous schools, and the introduction of *patshalas* and upper primary schools is very recent. From the oldest statistics that I can obtain (those of 1872), the number of schools in the district was 24 with 617 scholars, being 542 boys and 75 girls. The returns for 1890-91 show 72 schools with 2,353 scholars, of whom 203 were girls. These figures are exclusive of European schools. Thus it will be seen that the indigenous inhabitants have had little opportunity of getting educated in the district. Many of those returned as literate belong to the class of merchants, shop-keepers, and persons in service whose houses are in other districts.

Statement showing percentage of illiterates on the whole population.

Year.	Males.	Females	Both sexes.	Remarks.
1	2	3	4	5
1881 ...	91·7	99·3	95·09	
1891 ..	87·7	99·3	92 3	

These percentages are better than those for the Patna, Bhagalpur, and Chota Nagpur Divisions at the Census of 1881, and to appreciate them, one must take into account the classes mentioned in the last paragraph, not to speak of the large European population. It is to be noticed that there has been a distinct increase in the percentage of literates during the last decade.

27. **Education by religion is illustrated in the following statement :—**

Statement showing the number of persons in every 1,000 in each grade of education.

Religion.	Pupils.	Literate	Illiterate.
1	2	3	4
Hindu	10·9	63·6	925 3
Muhammadan	14 8	86·8	898·3
Christian	56 9	271·6	671·4
Buddhist	8·6	52 5	938·7
All religions ...	11·2	65 2	923·5

The Christian community naturally shows the greatest advance in education, comprising as it does the Europeans and the Native Christians, who are specially benefited by the Mission Schools. Next to the Christians, come the Muhammadans. This is partly due to there being many Muhammadan shop-keepers in Kurseong and Darjeeling. The Hindus are ahead of the Buddhists. The proportion of 52 5 per cent. literates among the Buddhists is higher than one would have expected to find.

28. *Pupils.*—I have compiled the subjoined statement to show how far children of school-going age are pupils or literates. Under literates will be included children who are learning at home.

Statement showing the proportion of literates and pupils in every 100 boys (males only) of age 0—14.

Religion.	Percentage.	Religion.	Percentage.
Hindu ...	5·1	Buddhist ...	3·1
Muhammadan ...	7 5	Jain ...	16·1
Christian ..	25·1	All religions ...	5·3

The Jain community (Marwaris) is too small to give much importance to the figures relating to that sect. The number of scholars shown in the Census (2,512) corresponds very closely with those shown in our education returns (2,353).

Head VII.—Language.

29. The statement below shows the dialects returned arranging them into groups.

Language.	Males.	Females	Total.	Language.	Males.	Females.	Total.
1	2	3	4	1	2	3	4
Paharia	260	152	412	Marwari	83	12	95
Murmi	10 393	10,176	20,569				
Gurung	232	258	490	Mundari	766	1,155	1 921
Newar	3,131	2,086	5 217	Oraon .. .	1,104	864	1,968
Mangar	6,323	4,777	11 100	Santali . .	559	440	999
Limboo	6,894	5 479	12,373				
Sunwar	2,244	1,992	4 236	Total Dhangar ..	2 129	2,459	4,888
Nepali	39,289	35,543	74,832				
Tharoo	14	3	17	Panjabi	337	7	344
				Pashtu	13	1	14
Total Nepalese dialects*	69,088	60,752	129,840	Total ..	350	8	358
Lepcha	4,769	5,125	9,894				
				Arabic	17	..	17
Bhutia	3,200	2,666	5,866	Persian ...	8	.	8
Garo . .	12	8	20	Magh	1	8	20
Tibetan	864	662	1,526	Uriya ...	495	455	950
				Assamese	1	1	2
Total Bhutia ..	4,076	3,336	7,412	Gujrati ..	1	...	1
				Chinese	53	4	57
Mech	145	122	267	German .. .	...	1	1
				Portugese ..	2	..	2
Bengali ...	25,579	21,856	47,435	Tamil	18	82	100
				English	931	124	1,055
Urdu	232	127	359	Unspecified .	5	7	12
Hindi	14,743	5,797	20,540				
				Total ...	1,543	682	2,225
Total Hindustani ...	14,975	5,924	20,899				
				Grand Total ...	123,046	100,268	223,314

* Total does not correspond with the details.

The following is the result for the main groups:—

Number of persons speaking—

Nepalese dialects	129,840
Bengali	47,435
Hindustani	20,899
Lepchas	9,894
Bhutia	7,412
Dhangar	4,888
English	1,055
Other languages	1,891

The majority of the inhabitants, it is evident, are Nepalese. They form 58 per cent. of the population of the whole district. In 1881 the Nepalese-speaking population were returned at 76,685. Their numbers have therefore increased 69 per cent. It is probable that many Nepalese have returned themselves as speaking Hindustani, and that there are at least 135,000 Nepalese in the district.

30. *Bengali.*—Next to the Nepalese, come the Bengali-speaking population. These comprise almost exclusively the people of the Terai. Out of the 47,435 Bengalis, 46,968 are found in *thana* Siliguri, being 67 per cent. of the population of that *thana*. At the 1881 Census, there were returned 51,267 Bengalis, and if these figures are correct, there has been a falling off in the indigenous Terai population. Hindi is a good deal spoken in the Terai, and it may be that many Musalmans, Bengalis and others have returned themselves at the present Census as speaking Hindi.

31. *Hindustani.*—20,899 persons are returned as speaking Hindi and Urdu. Of these, 12,762 are returned from *thana* Siliguri. I believe that many of these are really Bengalis, and that many of the Hindi-speaking population in the other *thanas* are Nepalese. The rest are up-country labourers and shop-keepers. The labourers work on roads in the Terai, drive pack ponies, and do much miscellaneous work. The following figures from the birthplace statement will indicate where they come from—

	Number.
Bihar districts grouped according to contiguity ...	8,779
North-Western Provinces and Oudh	2,294
Central Provinces	5,073

32. *Lepchas.*—The present return gives 9,894 people speaking Lepcha, who are distributed as follows in the *thanas*:—

Darjeeling	4,047
Jorbangala	3
Kalimpong	4,708
Kurseong	1,127
Siliguri	4
	9,894

NOTE.—Thana details do not correspond with the total.

The published statistics of the numbers of the Lepchas have always been defective from one cause or another. Mr. Risley in his Tribes and Castes of Bengal, Vol. IV, page 13, states:—"The Lepchas numbered 3,952 in 1872 and 202 in 1881 in the district of Darjeeling." At the Census of 1881, the parent tongue table gives 4,606 as speaking Lepcha. It is probable that the figures given above is the nearest approximation to accuracy.

The Lepchas are cultivators in Kalimpong and on Chebu Lama's grant. In the Sikkim Census Return for 1891, 5,762 Lepchas are shown. If these figures are correct—and I know no reason why they should not be trusted—it shows that there is a fallacy in the common idea that the Lepchas are decreasing in numbers because of British occupation.

33. *Bhutia and Tibetan.*—The word *Bhot* in the enumeration schedules expresses both the above languages. It is not therefore possible to distinguish between the number of Bhutias and Tibetans. The Bhutia and Tibetan-speaking people were distributed in the *thanas* as follows:—

Darjeeling	1,591
Jorbangala	272
Kalimpong	2,547
Kurseong	1,226
Siliguri	230
	7,392

NOTE.—Thana details do not correspond with the total.

Of these a certain number are Tibetan traders who were in the district in the cold weather. They include at least the 347 persons whose birthplace was returned as Tibet. The greatest number is naturally to be found in Kalimpong where they are cultivators. The Bhutias in the other *thanas* are porters and dealers. Altogether 7,412 persons are returned as speaking Bhutia dialects. At the last Census, 11,676 were so returned. I am unable to account for this decrease.

34. *Dhangars.*—4,888 are returned as speaking the various Dhangar dialects and are labourers on the tea gardens in the Terai.

35. *English.*—1,075 persons are returned as speaking English, out of whom 524 persons returned their birthplace as Great Britain. At the last Census 535 English-speaking people were returned. As the result of a very careful computation of all male European and Eurasian adults attached to the district in 1891, exclusive of the Military which formed their number, was found to be 356 Out of these 164 were tea planters. Some of these were absent at the time of the Census.

36. Of the remaining languages enumerated, it is sufficient to make the following remarks:—*Panjabi.*—344 persons speaking Panjabi were returned These would be traders and soldiers in the Mountain Battery. *Chinese.*—57 Chinamen were returned Out of these 4 were women; these last were probably children of Chinamen by Bhutia women. In the birthplace return, however, I find 175 persons as born in China and Cochin, and this probably represents the real number The Chinese flourish as carpenters in Darjeeling.

37 *Birthplace.*—The subjoined table shows the countries of birth grouped according to contiguity.

Name of birthplace.	Males.	Females	Total.
1	2	3	4
Darjeeling	44 068	42,189	86,257
Nepal	47,799	40,222	88,021
Bhutan	540	571	1,111
Sikkim	3,110	2,946	6 056
Tibet	200	147	347

	Males	Females.	Total			
Jalpaiguri	2 097	1 808	3,905			
Purnea	6,271	4,832	11,103			
Rangpur	136	55	191			
Dinajpur	580	253	833			
Total	9,084	6,948	16 032	9,084	6,948	16,032
Lohardaga	1,871	1,726	3,597			
Hazaribagh	16	24	40			
Chota Nagpur Tributary States	732	309	1,041			
Sonthal Parganas	199	133	332			
Bhagalpur	416	189	606			
Birbhum	58	12	70			
Total	3,292	2 393	5,685	3,292	2,393	5,685
Midnapore	8	4	7			
Faridpur	25	7	32			
Mymensingh	17	63	80			
Bankura	76	8	84			
Burdwan	45	19	64			
Nadia	118	36	154			
Kuch Bihar	53	22	75			
Dacca	37	22	59			
Jessore	36	8	44			
Khulna	4	6	10			
Tippera	6	2	8			
Pabna	72	19	91			
Calcutta	120	39	159			
Chittagong	31	...	31			
Rajshahi	14	13	27			
24-Parganas	77	24	101			
Hooghly	141	54	195			
Murshidabad	28	20	48			
Howrah	10	2	12			
Total	913	368	1 281	913	368	1,281
Shahabad	470	90	560			
Patna	247	144	391			
Gaya	47	22	69			
Saran	3,191	272	3,463			
Monghyr	576	51	627			
Darbhanga	845	193	1,038			
Muzaffarpur	2,045	314	2,359			
Champaran	223	49	272			
Total	7,644	1,135	8,779	7,644	1,135	8,779

Name of birthplace.				Males.	Females.	Total.
1				2	3	4
	Males.	Females.	Total.			
North-Western Provinces	1,565	414	1,979			
Oudh	241	74	315			
Total ...	1,806	488	2,294	1,806	488	2,294
Central Provinces				2,604	2,469	5,073
Panjab				336	36	372
Bombay				54	3	57
Burma				1	...	1
Madras				11	7	18
Rajputana				407	86	493
	Males	Females.	Total.			
China	122	34	156			
Cochin	15	4	19			
Total ...	137	38	175	137	38	175
England	282	77	359			
Scotland	43	14	57			
Ireland	75	32	107			
Channel Islands	1	..	1			
Total ..	401	123	524	401	123	524
Others.						
Cuttack	59	3	62			
Balasore	6	1	7			
Malda	1	3	4			
Assam	15	16	31			
Manipur	8	3	11			
Afganistan	424	11	435			
Belgium	...	1	1			
Ceylon	3	2	5			
Japan	2	...	2			
Arabia	5	1	6			
Macassar	3	...	3			
Singapur	2	2	4			
Germany	1	...	1			
Portugal	3	...	3			
Unspecified	107	54	161			
Denmark	...	1	1			
America	...	1	1			
Total ...	639	99	738	639	99	738
Grand Total ...	...	...	...	123,046	100,268	223,314

Out of the 223,314 inhabitants of the district, only 86,257 were born within its limits or 38 per cent. of the whole. Of the rest, the majority 88,021 were born in Nepal.

38. I have estimated the number of Nepalese in the district at 135,000, so that it would seem that 46,979 Nepalese are truly British subjects, as being born in the district. The number of persons returned as born in Sikkim is very large (6,056), and the number returned as being born in Bhutan is (1,111) larger than would be expected. In this connection it must be remembered that Kalimpong was part of Bhutan when annexed. 16,032 persons were born in the districts adjoining Siliguri, namely, Jalpaiguri, Purnea, Rangpur, and Dinajpur. These have settled in Siliguri *thana* where they have taken up land.

39. The number of persons from the six districts, of which the Sonthal Parganas is the centre, is 5,685, and these may be taken as the number of Dhangars on tea gardens. A large group of Bengali districts contribute between them 1,281 to the number of immigrants. The 493 persons from Rajputana comprise most of the Marwari population.

Head VIII.—Castes.

40. In the Darjeeling district the greater part of the population is Nepali; next in number to them come the Hindu and Musalman plainsmen; then the Bhutias and Lepchas; then the non-Hindu plainsmen. The Nepalis, Bhutias and Lepchas are to be found almost wholly in the hills. The Hindu and Musalman plainsmen are found mostly in the Terai, but are also scattered through the hills: the non-Hindu plainsmen mostly in the Terai. The Nepalis are two-thirds of them persons born in Nepal. Of the Hindu plainsmen a large portion are natives of the Terai, and the others come from Bengal, the North-Western Provinces and Oudh, the Central Provinces, Rajputana and the Panjab, and a few from Bombay, Madras and other parts of India.

41. The Bhutias comprise persons from Bhutan, Tibet and Sikkim, as well as Bhutias of Darjeeling. The Nepali tribe of Murmis are also counted as Bhutias The Lepchas are from Darjeeling, Sikkim, and a few from Nepal. The non-Hindu plainsmen consist of persons of the aboriginal tribes of Chota Nagpur and Santhal Parganas The Sub-Terai aboriginal tribes, such as Mech, Kochh, Dhimal, have for the most part become Hinduised. The English population consists of the tea planters and residents at Darjeeling and elsewhere There are also a few Chinese in the hills

42. The Nepalis show an increase of 66 per cent. over their numbers in 1881. Their principal castes are as follows.—

Castes	1881	1891.
1	2	3
Brahman	...	...
Kshatriyas	...	...
Newar	...	4,953
Gurung	...	9,232
Mangar	...	11,412
Jimdar or Kambu	...	29,950
Sunwar	...	5,156
Limbu	...	12,812
Kami	...	7,048
Darji or Damai	...	3,160
Kurmi	...	525
Sarki	...	1,547
Yokha	...	1,250

I am not able to give any variations of distribution, as the figures supplied me by the Census Superintendent only give the above details. The spelling of the castes in the printed list of the Census of 1881 for Darjeeling is so incorrect that it is not possible to identify most of the castes enumerated there; so no comparison with last Census figures is possible. No doubt all the above tribes have contributed to the great increase of the Nepali element in the district since 1881. The influx has been mostly for employ as coolies on tea gardens and on public works and as tenants of the Government lands, especially those on the east of the Tista river, where cultivation and population have increased very much since 1881.

43 In each of the above tribes there are many "thars" or sub-castes, and these having been in many cases entered as castes in the schedules, considerable labour was entailed in identifying them and classifying them under their proper castes. Of these castes the Brahmans and Kshatriyas were priests and soldiers originally, as were the Newars (traders,) the Gurungs (shepherds), the Jimdars (feudal tenants), the Kamis (blacksmiths), the Damais (tailors) and the Sarkis (cobblers); but as settlers in Darjeeling they mostly forsake these special employments and engage in agriculture or other work. The Hindu and Musalman plainsmen comprise a large number of castes from the various districts and provinces from which they come.

44. Those who gave their mother-tongue as Bengali fell in number from 51,267 in 1881 to 47,435 in 1891—while the Urdu and Hindi-speaking population shows a rise of from 7,607 to 20,899; but these figures comprise others than Hindu or Mussalman plainsmen, *e g*, semi-Hinduised aboriginals. Among the Hindu castes of the plains, the most considerable were: —

Brahman	...	4,924	Goswami	...	738
Kshatriya	...	9,123	Goula	...	927
Kumhar	...	777	Hari	...	1,086
Lohar	...	661	Kayastha	...	503
Mehter	...	640	Nunia	...	843
Sanyasi	...	717	Teli	...	776
Tanti	...	819			

Any comparison with the figures of 1881 would be useless, as the list of castes for that Census is full of errors in spelling, and the same caste has apparently been shown twice or more times under different form of misspelling. If the figures are reliable, there is a large increase of Kshatriyas and Nunias. A considerable decrease of Kahars, as also of Musahars, Muchis, Rajputs and Sonars.

Head IX.—Occupations.

45. The subjoined comparative statement shows the population of the district of Darjeeling according to occupations.

Details as per Census of 1891.	As per Census of 1881.	As per Census of 1891.	Fluctuation.		Remarks.
			Increase.	Decrease.	
1	2	3	4	5	6
Group 1. Service of the Imperial and Provincial Governments.	210	787	577	.....	
,, 2. Services of Local and Municipal bodies	377	9	.. ...	368	
,, 3. Village service	.....	1,761	1,761	.....	
,, 4. Army	124	642	518	.. ...	
,, 6. Administrative service ..	.....	.....	.....	... ...	
,, 8 Stock-breeding and dealing ...	501	603	102	.....	
,, 9. Subsidiary service to stock ..	.. .	204	204	.....	
,, 10. Interest in land	29,422	77,464	58,011	... ..	
,, 11. Agricultural labourers .	.	9,999			
,, 12. Growers of special products and trees	.....	34,868	34,868	.....	
,, 13. Agricultural training and supervision	.....	219	219	.. ...	
,, 14. Personal and domestic services	12,539	7,781	.....	4,758	
,, 15. Non-domestic establishment ...	.. ...	5	5	... ..	
,, 16 Sanitation	....	675	675	.....	
,, 17 Animal food	838	2 223	1,385	.....	
,, 18. Vegetable food	1,310	2,266	956	.. ..	
,, 19 Drink, condiments and narcotics	1,090	1,795	705	... ..	
,, 20. Lighting	.....	333	333	... ..	
,, 21 Fuel and forage	37	1,204	1,167	.. ..	
,, 22. Building materials	670	41	921	.....	
,, 23. Artificers in building ..	.....	1,550			
,, 24 Railway plants	...	40	40	.....	
,, 27. Paper, &c.	1	9	8	.. ...	
,, 28. Books and prints	12	42	30	.....	
,, 30. Carving, engraving, &c. ...	2	.....	.....	2	
,, 31 Toys, curiosities, &c. ..	10	.....	.....	10	
,, 33. Necklaces, bracelets, beads, sacred threads.	.. ...	43	43	.....	
,, 34. Furniture	*599	.....	.....	599	* Workers in wood.
,, 36 Tools and machinery ...	12	8	.... .	4	
,, 38. Wool and fur	22	3	.....	19	
,, 40. Cotton	.. ...	198	.....	838	
,, 41. Jute, flax, coir, &c. ...	1,040	4			
,, 42. Dress	956	2,271	1,315	.. .	
,, 43. Gold, silver and precious stones	67	516	449	.....	
,, 44. Brass, copper and bell metals ...	1	.....	.....	1	
,, 45. Tin, zinc, mercury and lead ...	.....	19	19	.....	
,, 46. Iron and steel	198	730	532	.....	
,, 47. Glass and Chinaware ...	2	.....	.....	2	
,, 48. Earthen and stoneware ..	652	513	.....	139	
,, 49 Timber and wood	11	2,978	2,967	.....	
,, 50. Cane work, matting and leaves	373	555	182	.....	
,, 51. Gum, wax and similar forest produce	†225	12	.....	213	† Work er gum resin.
,, 52. Drugs, dyes and pigments, &c.	.....	9	9	.....	
,, 53. Leather, &c.	60	426	366	.....	
,, 54. Dealers in money and securities	.....	14	14	.....	
,, 55. General merchandise ...	2,309	117	.....	2,192	
,, 56. Dealing, unspecified ...	25,657	936	.....	24,721	
,, 57. Middlemen and farmers (bankers, contractors).	.....	844	844	.....	
,, 58. Railway	.....	440	44	.....	
,, 59. Roads, carts, carriages and tramways.	800	1,266	466	...	
,, 60. Water	20	23	3	.....	
,, 61 Messages	.....	1,278	1,278	.. ..	
,, 62. Storage and weighing ..	.....	1	1	.....	
,, 63. Religion	177	657	480	.....	
,, 64. Education	86	390	304	.....	

Details as per Census of 1891.	As per Census of 1881.	As per Census of 1891.	Fluctuation.		Remarks.
			Increase.	Decrease.	
1	2	3	4	5	6
Group 65. Literature	103	529	425	.. ...	
„ 66. Law	2	35	33	.....	
„ 67. Medicine	85	510	425	.... .	
„ 68. Engineering and surveying ..	.....	506	506	.. ...	
„ 70. Pictorial art and sculpture .	.. ...	58	58	.. ...	
„ 71. Music, acting and dancing .	8	39	31	.....	
„ 72. Sports	..	58	58	.. ...	
„ 73. Exhibitions and games . .	... .	11	11	.. ...	
„ 74. Unskilled labour	37,679	60 506	22,827	.. ...	
„ 75. Undefined, &c.	. .	1,015	1,015	.....	
„ 76. Property and alms ...	. .	1,121	1,121	.....	
„ 77. Supported at the public charge	. ..	166	166	. ...	
Vagrants and gipsies ...	36,892	. ...	... .	36,892	
Transferred from Jalpaiguri district no details available.	466	.....	.....	466	
Total ..	155,645	223,314	138,893	71,224	Net increase 67,669

NOTE.

46. The Census of 1891 shows a total population of 223,314 against 155,645 returned in the Census of 1881, giving an increase of 67,669. From the statement of population by occupation, the fluctuations will be noticed as under:—

Groups 1 & 2. Net increase of 209 Since the Census of 1881, public institutions and offices have greatly increased, and there has been a corresponding increase in the number of employés

Group 3. *Village service.*—There were few village watchmen in tea gardens or elsewhere at the last Census.

„ 1. *Army.*—The Census was taken when the military operations in Sikkim were on hand and the number of the army was above the normal strength.

„ 8. Increase not inconsistent with the growing importance of the district.

„ 9. *Subsidiary service to stock.*—The increase is due to the growing importance of the district.

„ 10. *Interest in land.*— } Much new land has been opened out for cultivation since the last Census, and there has been a great demand for labour.

„ 11. *Agricultural labour.*— }

„ 12. *Growers of special products and trees.*—This head comprises mainly persons employed in tea cultivation. Tea gardens have been opened out extensively. It appears that at the last Census, persons employed in tea industry were shown under heads "unskilled labour" and "unspecified."

„ 13. *Agricultural training and supervision.*—There has been some increase. It cannot be said that none existed at the time of the Census of 1881.

„ 14 *Personal and domestic servants.*—The decrease is apparently due to more detailed classification.

„ 16. *Sanitation.*—This includes principally sweepers and the scavenging establishments of the two municipalities and men employed in similar capacities in markets in the interior. The growing importance of the places have called for the increase. Those employed at the Census of 1881 were probably shown under other heads.

Groups 17, 18 & 19. *Animal and vegetable food, drink, condiment, &c.*—Due to the increased requirements of the district.

Group 20. *Lighting.*—Under this head are shown "oil pressers or sellers." These occupations existed at the last Census on a small scale. They were included probably under the head "unspecified."

Groups 21 to 23. *Fuel, buildings, &c.*—Increase due to increased requirements of the district. Buildings are on the increase, especially in Darjeeling.

Group 25. *Railway plant, &c.*—Due to the Darjeeling-Himalayan Railway.

„ 27. *Papers, &c.*—Stationery shops have increased in number in Darjeeling.

Group	28.	*Books and prints.*—Book-binders have increased in number in the town of Darjeeling.
,,	29.	*Watches, clocks and scientific instruments.*—Watch-makers existed in Darjeeling at the last Census. The omission is not understood.
,,	30.	*Carving, engraving, &c.*— } Decrease very small, and calls for no
,,	31.	*Toys, curiosities, &c.*— } explanation.
,,	33.	*Necklaces, bracelets, beads, &c*—Probably included at the last Census under the head "unspecified."
,,	34.	*Furniture.*—In the present Census shown under head 49.
Groups	36 & 38.	Fluctuation small.
Group	40.	*Cotton.*— } Decrease probably due to the distribution of these
,,	41.	*Jute flax.*— } professions under more detailed heads.
,,	42.	*Dress.*—Increase natural with the growing importance and population of the district.
,,	43.	*Gold, silver and precious stones, &c.*—Dealers in gold and precious stones now come in numbers from up-country. The increased number of European visitors creates a demand. The natives of the hills use gold and silver ornaments more extensively.
,,	45.	*Tin, zinc, mercury and lead.*— } The increased demand has attracted
,,	46.	*Iron and steel.*— } people of these professions.
,,	48.	*Earthen and stonewares.*—No apparent cause for this decrease.
,,	49.	*Timber and wood.*—Some have been classed under 34. The increased demand for wood for public works and other purposes has induced people to take to this profession.
,,	50.	*Cane-work, matting, &c*—Increase not inconsistent with the growing requirements of the district.
,,	51.	*Gum, wax, &c*—The classification of the previous Census under this head is not understood
,,	53.	*Leather, &c.*—Dealers in hides, &c., have increased in number.
,,	55.	*General merchandise.*—Decrease apparenly due to more detailed classifications in the present Census.
,,	56.	*Unspecified.*—The classification has been more detailed in the present Census. Hence the decrease.
,,	57.	*Middlemen, &c.*—Probably included under 56 at the last Census.
,,	58.	*Railways.*—The railway was not complete in 1881, and there were fewer employés accordingly.
,,	59.	*Roads, carts, carriages, &c*—Due to increased requirements.
,,	61.	*Messages. Postal and Telegraphic servants, &c.*—There has been increase on account of the growing demand. At the previous Census, professions falling under this class were shown under different heads.
Groups	63 to 67.	*Religion. Medicine.*—Due to the spread of religious teachings and education and the increased demand for medical aid.
Group	68.	*Engineering and surveying.*—The entry of so many as 506 in the present Census is not known.
,,	70.	Due to detailed classification.
,,	71.	
,,	72	
,,	73.	
,,	74.	Increase due to the demand for coolies in tea gardens and for the execution of the several important public works in the district.
Groups	75 to 77.	Probably included in the Census of 1881 under head 56; 36,892 persons were shown as vagrants and gipsies at the last Census. These have gone to detailed heads in the present Census.

Head X.—Administrative.[*]

47. There are four *thanas* in the district, viz., Darjeeling, Jorbangala, Kurseong and Siliguri. *Thanas* Darjeeling and Jorbangala represent *thana* Darjeeling of the last Census, Jorbangala having been carved out of the old Darjeeling *thana*, and constituted a separate *thana* by Government order No. 5061J., dated 7th December 1887. The area of the Jorbangala *thana* has not yet been officially notified. *Thana* Siliguri corresponds to *thana* Phansidewa of the last Census.

48. The Kalimpong Subdivision is an outpost of the Darjeeling *thana*. A proposal is before Government to constitute it a separate *thana*, and this change will probably have taken effect before the Provincial Census Report is issued. But all the features of this tract are so distinct, and its administrative history so well defined, that it forms a natural unit for statistics. For every reason, it is convenient to treat it as a separate unit for tabulation, and inconvenient to merge its figures into those of the rest of the Darjeeling *thana*, and this course I have accordingly adopted.

[*] Vide letter No. 1350G., dated the 31st March 1891, from J. G. Ritchie, Esq., Officiating Deputy Commissioner Darjeeling, to the address of the Superintendent of Census.

49. In another respect I have deviated in the present report from division by *thanas*. The Jorbangala *thana* and Darjeeling *thana* less Kalimpong, are treated as one unit, under the description of Sadar charge. It was found convenient to do this for purpose of comparison.

50. *Administration* —The district was divided into four charges under four charge Superintendents as follows: –

Sadar, under A V Knyvett, District Superintendent of Police.
Kalimpong, under Raja Tenduk Palger, Manager of Government Estates.
Kurseong *thana*, under A. Earle, Joint-Magistrate.
Siliguri *thana*, under Babu Gossain Das Dutt, Deputy Magistrate.

51. *Points in which the general instructions were departed from.*—Registers A and B are quite unsuited to this district, and with the authority of the Superintendent of Census, demi-officially given, I prescribed that a Subdivisional Register should be written up in the following form for each charge:—

Thana _____ _____, *District Darjeeling.*

Name of Tea Estate (For Part A). „ of Government Forest Block (For Part B). „ of Khas mahal (For Part C) „ of Municipality (For Part D). „ of other estates (For Part E). „ of Cantonment (For Part F).	Serial number of village, &c	Name of village, *basti*, *jot*, &c.	Number of houses	Number of blocks	Name of enumerator
1	2	3	4	5	6

Part A –Tea estates.
„ B –Government Forest block.
„ C –Khas mahals (including Cart Road reserve).
„ D.–Municipality.
„ E –Remaining estates.
„ F.– Cantonment.

These registers were very carefully written up, and checked by marking off the circles on the one-inch map. They secured an exhaustive record of the total area of the district. The circles were numbered, not in a serial number for each charge, but in a serial number for each division (tea, forests, &c.) of each charge. This was found more convenient.

52. *Definition of a village.*—As is well known, there are practically no villages in this district in the ordinary sense.

53. *Definition of a house.*—The definition was quite sufficient.

54. *The size of the charges.*—The size was very suitable, and was not too big for minute supervision. There were no sub-charges.

55. *The size of the circle.*—Each tea garden and each district forest formed a circle. In the Sadar and Kurseong charges, where the *khas mahals* are separate and small, each *khas mahal* formed one circle, or was combined with two or three others into a circle. Darjeeling Municipality was divided into 20 circles. Kalimpong *khas mahal* was divided into seven circles according to *Mundal's* blocks. In the Terai *khas mahal*, the size of the circles averaged about 4 square miles, and consisted of groups of *jots*. The size of the circles varied so much that it would be misleading to give an average in square miles for the district.

56. *The size of the block.*—Most of the blocks were for natural reasons groups of less than 50 houses. In cooly lines it would have been quite feasible to give an enumerator up to as many as 100 houses. This in fact was frequently done as many of the enumerators appointed by garden managers were found incompetent, and their work was done by the enumerator of the adjoining block. Greater latitude in respect of the size of blocks might be given with advantage in this district.

57. *The numbering of houses.*—This was effected by chalk, by inked numbers on wooden tickets, and by paint. The cost to the supervisors was very small. The cost to Government was annas four only. Mr. Knyvett suggests the issue at the next Census of paper tickets in the following form :—

Circle No.
Block No.
House No.

to be pasted on each house. This would facilitate the checking of the numbering, and is a good suggestion. In Darjeeling Municipality and perhaps elsewhere, the mistake was made of disfiguring houses with large numbers in paint.

58. *Permanent numbering.*—No useful purpose would be served by carrying this out in this district.

Agency.

59. *Supervisors.*—The most important class and the most difficult to deal with were the tea-planters. They were inclined to ask the pertinent question "Why should we be bothered to attend to minute instructions, to give the services of our servants, often to our inconvenience, without remuneration"? The common attitude was one of good-natured grumbling. No Census in this district could be a success without the co-operation of the planters, and to secure it, considerable pains have to be taken If they had been pressed too much, it is quite possible that active obstruction might have been developed Many of them were apt to be careless about attending to instructions and it required tact and effort on the part of the Charge Superintendents to keep these up to the mark, especially in the Kurseong and Terai charges. I am glad to be able to report that while one Manager only refused all help, in the majority of cases they gave all the assistance that could have been expected, and in many cases their supervision left absolutely nothing to be wished. To avoid possible offending of susceptibilities, they were not formally appointed supervisors, and special instructions were issued to them by locally printed circulars. Forest officers were supervisors for forests. In the Terai *jotes*, *chaudharies*, *hat-chaudharies*, school-masters, and the principal head men were supervisors. For hill *khas mahas*, *mandals* were utilized. In other cases, police inspectors were employed. Four Excise Sub-Inspectors were largely employed to check schedules.

The Forest Department did not co-operate as heartily as could be wished. On another occasion, it would be advisable for Government to issue a circular to heads of all departments pointing out, in unmistakeable language, that it is expected that Census duties required should be carried out as strictly as any other ordinary departmental duties

60. *Enumerators.*—The enumerators consisted of tea-garden *sirdars* and *munshis*, literate *rayats* and *mundals* in *khas mahals*, foresters and forest-rangers in forests, *jotdars* in the Terai, and Government and Municipal servants in some places. They were formally appointed under the Act and performed their duties extremely cheerfully and well.

61. The expenditure on supervisors consisted of travelling expenses, which have been paid on bills and amounts to Rs. 113-5. I would strongly deprecate any attempt to keep down this item of expense; it is well worth incurring. No prosecutions were found necessary.

62. *Paid Census officers, Sadar charge.*—A Census clerk was paid Rs. 23-13-11. This charge was a heavy one.

Kalimpong.—Two Census supervisors were paid Rs. 60. Their employment was necessary as no local literate agency was available.

Silliguri.—Rupees 30-15-5 was paid to one Paharia who went round the tea-gardens, which were backward Rupees 20 was paid to the enumerators of a large scattered gang of coolies, on the representation of the Engineer in charge. Total cost Rs. 134-13-4.

63. *Attitude of the people.*—It was at first proposed to have no final night enumeration, but to have the final enumeration by day. Ultimately, however, the orders were modified, and a synchronous night Census was held. There was no alarm or misapprehension at any time, and there were no rumours important enough to deserve mention. There were no cases of extortion, and everything passed off smoothly.

64. *General remarks.*—The comparative smallness of the population and the facility for grouping them into circles facilitate a district Census here. The difficulties are firstly, the disposition of the planters, which I have discussed in paragraph 59; and secondly, the illiterateness and slowness of the hill population, and the difficulty of finding proper enumerators. I was much struck with the contrast between the quick way in which the Terai enumerators read and appreciated the Bengali instructions, and the slow hammering-out, syllable by syllable, of the Nepalese schedule book by the Paharias. The Paharia enumerators were unaccustomed to print, and an immense amount of oral drilling was necessary. The European planters are as a rule unable to read the vernacular, and it would be an immense help if at the next Census *biglot* schedule books in English and Nepalese were printed for the tea-gardens. The total expense of every sort amounted to Rs. 474-8-4.

65. *Results.*—I am satisfied from my inspections, from the reports of the Charge Superintendents, and from outside criticism, that the Census was very accurately taken, and that

the final enumeration was carefully carried out. I have been very fortunate in having Charge Superintendents who were all extremely well acquainted with their districts and possessed of influence with all classes. They have all done their work thoroughly and efficiently. Mr. Knyvett's charge was the biggest and most arduous, and I would therefore single out his services for special recognition.

66. *Abstraction and tabulation*.—I agree generally with the opinion expressed in paragraph 3 of the Census Superintendent's Circular No. 98, dated the 6th January 1892.

67. The results of the present Census show that it is desirable that both abstraction and tabulation for the Darjeeling district should be transferred elsewhere, the Hindi schedules (written in Nepali) to a Bihar district, and the schedules of *Thana* Siliguri which are chiefly Bengali, but include some Hindi schedules, to Jalpaiguri or other suitable district. In my note dated the 22nd October 1891, to the address of the Census Superintendent, I reported the circumstances under which it was desirable to transfer the tabulation of all the *thanas*, but one, to be done elsewhere. A short-handed Census staff worked very unsatisfactorily from 13th August 1891 to 7th October 1891, and nearly all left during the *Puja* holidays. The fact is that there is no literate class in Darjeeling, on whom we can draw for material to do a temporary piece of job work like Census compilation, and it is not likely that such a class will exist in 1901. If a properly qualified Inspector is sent with the books, I can see no objection to the work being done elsewhere.

68. I trust that the causes which led to the failure of compilation, have been appreciated and that I shall not be blamed for failure to carry out the impossible. The only other suggestion that I should make is that Government should be moved to allow rather longer time than 15th March to prepare the district reports. The figures will not have been in our hands sufficiently long to enable us to do them justice.

W. H. McG.—Reg. No 6535 J—90—1-8-98.

DISTRICT CENSUS REPORT.

No. 706—X.L.-3, dated Rangpur, the 16th March 1892.

From—H. F. J. T. MAGUIRE, Esq., Offg. Magistrate of Rangpur,

To—The Secretary to the Government of Bengal, Financial Department.

WITH reference to Government Circular No. 7T.F., dated the 3rd October 1891, on the subject of District Census Report, I have the honour to submit the report therein called for. Report on heading X was submitted to the Superintendent of Census Operations, Bengal, as requested by him.

2. I have only joined the district for a week, and most of the report now submitted was already drafted. I have only drafted headings V and VII. Mr. Bellett, Inspector of Schools, has kindly drafted heading VI, and the rest of the report was drafted by my predecessor, Mr. Collin.

3. I beg to state that the information required for drafting headings VIII and IX is not ready yet, but I think it best to submit what has been done as the report is due on March 15th.

REPORT ON THE CENSUS OF THE DISTRICT OF RANGPUR, 1891.

HEAD I.—EARLY HISTORY, &c.

RANGPUR or the city of delights was the name given by the old Hindu Rajas to the town on the bank of the Ghagat river, which formed their summer residence. The Hindu kingdom, which included the present Rangpur, extended from the Karatya river on the west to the Manipur Hills in the far east. The ancient province of Kamrup, which bordered the province of Matsya or Bengal Proper, included Rangpur as far north as the hills, Assam and Sylhet, and parts of the Mymensingh district. The earliest mention of this kingdom is given in the Mahábhárat, where the defeat of King Bhagadatta by Arjun is recorded. There is no authentic history of the intervening dynasties. They were probably of a semi-Buddhist type. About the year 1150 A.D. the Pal dynasty ruled over the western half of the kingdom of Kamrup. There are authentic traditions concerning Dharma Pal, the remains of whose palace are still visible at Dharmapal in the north of the district. This Raja was defeated by his sister-in-law Mainavati, who seized the kingdom in the name of her son, Gopi Chand. The latter was succeeded by Bhaba Chandra, who appears to have been a lunatic, and many absurd stories are current regarding him. His successor, Pala, was the last of the line. A state of anarchy followed, and the kingdom of Kamrup was overrun by new tribes such as the Koches, Meches, Garos, Bhots, Lepchas, and others.

2. There is a blank in the history for some two hundred years, and about the beginning of the fifteenth century a powerful Hindu dynasty appear to have regained power over the western half of the old kingdom of Kamrup. The first Raja of this dynasty, Neladdhaja, had his capital at Kamatpur on the Dhurla river, about 20 miles north of the present boundary between Rangpur and Kuch Bihar. The kingdom was extended by his successor, Chakradhawaj, and still more by the great Raja Nilambar, who annexed portions of the province of Matsya as far as Dinajpur and extended his dominion to Ghoraghat, and possibly Bogra, in the south. At Ghoraghat he came into collision with the Muhammadans, who were then subject to the Afghan dynasty, at Gour. Nilambar was treacherously seized at the Fort of Ghoraghat on the Karatya, and though he escaped he never re-appeared. The Muhammadans under Hosain Shah, who reigned (A.D 1497—1521), seized his kingdom and advanced northwards as far as Assam, but were thence driven back. They secured, however, the occupation of the southern half of the present district, while the Kooh dynasty, which had come into power on the defeat of Nilambar, retained the northern half with Kuch Bihar and the eastern and western portions of the kingdom. Haji was the Kooh king who first succeeded in uniting the tribes and successfully opposed the further advance of the Muhammadans. His successor, Visu, divided the kingdom into two halves. To Sukladhwaj was given all the country to the east of the Sankos river and on both sides of the Brahmaputra river, and to Nara Narayan the portion between the Sankos and the Mahanadi rivers. The eastern half of the kingdom soon became tributary to the Moghul Governor at Dacca, being annexed in 1603. The conquest was not, however, complete, and in 1662 Mirjumla met with defeat in attempting to advance further into Assam. The Moghuls, however, were left in occupation of the eastern portion of the Rangpur district bordering on the Brahmaputra and of a portion of Goalpara.

3. The western half of the Kooh dynasty retained its independence longer. A line of fortifications protected the southern frontier, but the success of the Moghuls in the east along the Brahmaputra river, and on the west, where they established themselves at Kundi on the Ghagat near the present site of the Rangpur town, weakened the position of the Koches. The Muhammadans had now firmly established themselves in the southern half of the present district, and about the year 1687 A.D., in the reign of Aurungzebe, they advanced and occupied a portion of the north. They found it, however, difficult to cross the Tista on the west, or to

pass by the Panga jungles on the east. For twenty-four years the struggle continued. The Muhammadans established an outpost at Moghulhat, but would probably have failed to subdue the Koches if a feud had not broken out between the main branch of the family and the Baikuntapur Raja. In 1711 the Raja, weakened by his struggles with the Baikuntapur pretenders, concluded a peace with the Muhammadans by which he retained his dominions, but agreed to pay tribute. The Moghuls, glad to be-rid of such a troublesome war, took small pains to exact rigorous conditions. The boundary between Rangpur and Kuch Bihar was never accurately defined, and the method of administration by farmers of the land revenue was not altered. No change took place until the acquisition of the country by the East India Company in 1765.

4. At this time the district of Rangpur included Rangamati and Dhubri, which have since been formed into the district of Dhubri. In 1867 the three thanas of Fakirganj, Boda, and Sanyasikata were transferred to Jalpaiguri, and in 1870 the thana of Patgram was similarly transferred. Some interchanges also took place between Rangpur and Bogra. In 1872 the area of the district amounted to 3,411·54 square miles, but for the purposes of the census it was taken to be 3,476 square miles. In this year 11 villages were detached from the Govindganj thana to Dinajpur, but in 1875 a general re-arrangement of thana boundaries took place. Two hundred and sixteen frontier villages were transferred from Dinajpur, and the Kurigram subdivision and the Nilphamari subdivision with three thanas each were formed. In 1876 14 villages were transferred from Dinajpur to the Badarganj thana and 5 to the Pirganj thana. In 1885 the Kurigram thana was formed out of the Nageswari, Barabari, and Ulipur thanas. There had previously been a re-arrangement of the Sadullapur and Sunderganj thanas in 1872 and in 1884: four villages were transferred from Badarganj thana to Nilphamari. The corrected area of the district according to the 1882 and 1891 census was 3,486 square miles, or a difference of 10 square miles.

5. The inhabitants of the district are, according to the best authorities, descended from a Dravidian stock. They are believed to have originally occupied the Gangetic plain, and were thence pushed forward by the Aryan advance into Bengal. In North Bengal they came in contact with the Mongoloid races of the Lower Himalayas and Assam with whom they mixed. The Dravidian characteristics, however, predominate over the Mongoloid. The hybrid race so produced are known generally under the name of Rajbunshis. In process of time they became Hinduised under the various Hindu dynasties which ruled over Kamrup. The process is fully described in Mr. Risley's "Tribes and Castes of Bengal." The tribal language has now entirely died out, and no persons are returning as speaking Koch. About half the number of the race became converts to Muhammadanism at the time of the Moghul conquest, but the northern half remained faithful to their old creeds, and have gradually adopted Hindu creeds. At the present time they hardly allow widow re-marriage. Those who became Muhammadans bear the title of Nasya or fallen. There are now distinct classes of Rajbunshis, one which claims to be descended from the Kshatriya or warrior class. They hold that they have no connection with the aboriginal tribes properly called Koches, and at the last census, in deference to their agitation, supported as they were by the opinions of learned Hindu pandits, they were classified as Bratya Kshatriyas. The Koches proper, who are distinguished by their occupation as palki bearers and other menial services, also agitated for their rights to be classed as Hindus. They had, it was said, embraced the Hindu faith in the time of Raja Dharma Narayan Bhoop, who was converted by Dewan Bishen Chand of Pyada in Pabna. At the census they were accordingly classified as Bhanga Kshatriyas. The higher Aryan castes came to the district in the train of old Hindu Rajas and under the Muhammadans, with whom they acquired great power as farmers of the revenue

6. I am aware that this is an imperfect account of the ethnography of the district. The absorption of the Rajbunshi or Koch tribe into the ranks of Hinduism has been the subject of much inquiry, and has been fully discussed in Mr. Risley's work, who has also explained their various divisions. I append a less scientific account of the ethnography of the district, for which I am indebted to Babu Ashutosh Lahiri, the District Engineer. He shows very clearly the various legends as to the Rajbunshi and other races, and his account is so interesting that I give the whole of it. (*Vide* heading VIII.)

Head II.—Movement of the Population.

7. In comparing the results of the census of 1872 and 1891 it is to be remembered that the former was the first effort to number the people, and that the figures were probably not very accurate. As regards the census of Rangpur, the then Magistrate gave his opinion that "he would be a bold man who would say that the census taken in his district was accurate." The want of accuracy must be taken into consideration in comparing the figures of the census of 1872 with those of 1891. I propose to consider more fully the increase and decrease of population under head III, and for the present to make such use of the figures as is possible to explain any movements of the population which may have taken place.

8. The district population has decreased from 2 149,972 in 1872 to 2,065,464 in 1891. There has been an increase of area of ten square miles. Under head III it will be considered how far emigration or immigration has conduced to this result. That the population is little affected by migration will be seen from the fact that out of a total population of 2,065,464 only 57,064, or 1 7 per cent., are foreigners. Of this number a little less than half are probably permanent immigrants, and the rest are temporary. With regard to per-

manent immigration, Mr. A. P. Macdonnell in his Report on the Food-grain Supply of Bengal suggested that the large excess of population of Rangpur over that of Dinajpur was probably due to immigration from Dinajpur. This immigration, if it ever took place, has now practically ceased, as only 658 natives of Dinajpur are found in this district. The population of Dinajpur is on the increase, and it is probable that the limit of easy cultivation has been reached in Rangpur, and that the people are being driven back by the high rents now demanded, as well as by the general unhealthy state of the district which has obtained during the last fifteen years The thanas bordering on Dinajpur (with the exception of Nilphamari, which is favoured by the railway) all show large decreases of population, and it would be interesting to compare the population of the bordering thanas of the Dinajpur district. Permanent emigration is known to have taken place from the Nageswari thana into the Dhubri district, where the raiyats find easier rents. The diluviation of the western bank of the Brahmaputra has forced cultivators into Assam and Mymensingh. On the other hand, there is some permanent immigration of cultivators from Kuch Bihar (6,343), who have settled in the Dimla, Kaliganj, and Nageswari thanas. There is a colony of 543 Sonthals in the Bardhankuti jungles of Sahebganj and Dhubri. Cultivators have settled in the Nageswari thana, while a few Garos are found in the Ulipur thana.

9. There are 2,883 immigrants from Bogra and 6,171 from Mymensingh. The former are found partly in the south and partly in the Nilphamari thana, where also the majority of the natives of Mymensingh are found. The extension of jute and tobacco cultivation in this thana, as well as the establishment of the Railway Workshops at Saidpur, account for their presence there. Brahmans from Nadia and Pabna are scattered over this district, but Nilphamari and Govindganj have the largest share of them Immigrants from Jalpaiguri are found chiefly in the north, where the inhabitants of the Dimla thana supply themselves with brides from the neighbouring district. The number of female natives of Jalpaiguri is nearly double that of the males. Dacca and Faridpur send schoolmasters and pleaders, while the boat population is also recruited from those districts. Rajputana and Murshidabad send the Marwari tradesmen to the number of 1,654, who are distributed through the chief trading centres of the district.

10. Temporary immigrants are easily distinguishable by the excess of males over females. Thus Chittagong and Burma supply a small contingent of tobacco dealers (65 and 261 respectively), Tibet and Nepal send dealers in indigo and skins (63 and 43 respectively). The main body of temporary immigrants are, however, of the labouring class. The natives of this district are unwilling to do earthwork, and a large number of coolies from the west yearly come during the cold weather. Saran supplies the greatest number (16,571, of whom only 670 are females). Muzaffarpur sends 2 900, Champaran 1,595, Darbhanga 680, Shahabad 454, Bhagalpur 391, and Monghyr 868. From the North-Western Provinces 1,913 immigrant coolies are recorded. They are distributed evenly through the district, and reach the most easterly thanas. I have not been able to ascertain the castes of these immigrants, but they must, except where noted above, be of low caste. Permanent immigrants are mainly agricultural.

11. It is difficult to compare the urban and rural population of 1872 and 1891, because the classification of towns and villages is not uniform. Strictly speaking, Rangpur is the only town in the sense of being suitable for municipal institutions. The following statement compares the results of the classification of towns and villages:—

			1872.	1881.	1891.
Number of villages with a population of less than	200	...	1,892	4,280	1,110
Ditto	ditto 500	...	1,193	1,480	1,260
Ditto	ditto 1,000	...	559	554	502
Ditto	ditto 2,000	...	368	274	333
Ditto	ditto 3,000	...	104	89	134
Ditto	ditto 5,000	...	69	44	82
Ditto	ditto 10,000	...	16	12	16
Ditto	ditto 15,000	...	5	4	...

The above figures show that there was a different method of classifying both urban and rural areas at each census, and no results can be deduced from them.

12. The figures for 1872 are uncertain, and I am unable to learn that any real town existed in 1872 with a population of over 10,000. At that time the Rangpur Municipality contained only 14,845 inhabitants, and the five towns classified as containing over 10,000 inhabitants were reported by the Magistrate to be aggregates of villages which have now been separately classified. It can be safely said that since 1872 no town communities have disappeared. The trading centres of Saidpur, Darawani, and Domer have come into existence since the completion of the railway in 1879, while the depôts on the Tista have to some extent diminished. In 1881, when the distinction between towns and villages was the same as at the last census, there were 16 towns with a population of 124,711, against the present number of 16, with a population of 115,852. The people show no tendency to collect in towns. There is no manufacturing industry in the district. The export of jute is carried on by village traders. I have seen it being weighed and bought up at the roadside. Similarly with tobacco. The Mugh traders have godowns in the villages and thence cart the tobacco to the railway station. Most of the petty trading of the district is carried

on at the numerous markets held bi-weekly, or at the fairs, of which no less than sixty are held between November and May, in different parts of the district.

13 The question of movements of the population within the district will be considered under the next heading.

Head III.—Varying density of the Population.

14. Rangpur is one of the few districts of Bengal which shows a decrease of population. There is a decrease of 84,508, or 3·9 per cent., since 1872, and of 31,500, or 1·5 per cent., since 1881. It is to be noted, however, that part of this decrease was accidental, due to the large number of people who left the district about the time of the census to attend the *Ardhoday Jogo*. The only thanas which show a real increase are Nilphamari and Govindganj. In the former, the density has increased from 586 to 685 per square mile, and in the latter from 508 to 575. In the former, the increase can be explained by the establishment of the Railway head-quarters at Saidpur with the Railway Workshop and of the flourishing trading centre at the Darwani station. Part of the increase was accidental, due to the Darwani fair. There is an apparent increase in the density of the population in the Sundarganj thana, from 537 to 676 ; but the area has greatly diminished, and the uncultivated chars to the east and the poorly cultivated lands of the north Sadullapur have been excluded from this thana. The present area of the Sundarganj thana contained only the best portion of the former areas, and hence there is an increase in the density of the population. In this thana there is a positive decrease for the same area since 1881, from 714 to 676.

15. The total decrease in the density of the population is from 619 to 592, or 27 per square mile, or 4·3 per cent. In the nine years from 1872 to 1881 there was a decrease of 2·5 per cent. In the report of the census of 1881 the reasons for the decrease were fully set forth: "The change in the character of the district is remarkable. It has a far larger population than the districts which surround it. There has in fact always been a large population, but if Dr. Buchanan Hamilton's estimate was correct, there has been little increase since the beginning of the century. Since 1872 there has been a positive falling off. What, then, has changed the character of the district? Why was it more populous than its neighbours before the present century, and why has it now begun to decline, and this, too, in spite of better communication by rail, road, and river, and of the extension of two important industries, tobacco and jute cultivation? It is to be remembered, too, that the past history of the district shows that it was for some time the scene of a struggle between the Koches and the Moghuls, and that previous to the commencement of this struggle it only enjoyed rest for comparatively brief periods under the swiftly recurring dynasties of different Hindu Rajas. The reason why the district was more populous than its neighbours in the past is undoubtedly the superiority of the soil, which is fitted for a variety of crops, added to the large area of grazing ground on the banks of the big river, which also gave easy means of communication. The peculiarity of the situation now is that while these conditions remain the same, or have improved, the district is becoming less populous." The reason for this is undoubtedly the unhealthiness of the climate ; but this only removes the inquiry one stage further back, and it is necessary to ascertain what are the causes of this deterioration of climate.

16. The district is almost entirely composed of light loam soil, and appears to lie in a basin between the Brahmaputra on the east and the belt of red clay soil which passes down Dinajpur through the south-west corner of Rangpur and goes into Bogra. The district has a heavy rainfall of 75 inches, but has no proper system of drainage. The Tista runs across the north in a south-easterly direction. The Dhurla river further to the east drains a corner of the Kurigram subdivision. The Karataya drains the extreme west. For all the centre of the district there is no drainage system. There is a small and tortuous river, the Ghagat, which is of little service, and on either side of it are vast swamps and many channels clogged with vegetation. There is a tradition that before 1787 A.D. the Tista river ran directly through the district in a southerly direction, and if this was the case it must have been of great value as a drainage channel and might account for the healthy character of the district before the beginning of the present century. I find it difficult to credit this change in the course of the Tista. Old inhabitants have no information of it. The old palace of the Raja of Kakina stands now on the bank of the Tista, as it has done for over two centuries. There are no signs of the bed of a large river such as the Tista to the west of its present course. It appears, however, undoubted that in times of flood the Tista used to spill over in a southerly direction, and thus flushed all the low lands in the centre of the district. The mouths of these southerly channels have been closed up since the great flood of 1878, and the climate of the district has proportionately deteriorated.

17. This change in the drainage system has been intensified by the gradual raising of old drainage channels, due to many causes, natural and artificial. The improvements in communications and embankment of roads have had their effect in blocking drainage. The introduction of jute, which is steeped in the beds of streams, has contributed to the same result. It is, in fact, not difficult to understand how the district, unprovided with any natural system of drainage, has been clogged with moisture, overgrown with jungle and infested with malaria.

18. The unhealthiness of the district was fully proved by the Civil Surgeon in 1874, who found after enquiries that 80 per cent of the population were anæmic or suffered from

enlarged spleen or were laid up with illness, while of the 20 per cent. found healthy, one-half would not be considered so in a European sense of the word. The proportion of 10 healthy persons to 90 unhealthy is sufficiently appalling. To a high death-rate must be added a low birth-rate. It is not to be expected that a population infected with malaria would be strong to produce children. Under these circumstances the decrease of population is easily understood.

19. The chief diseases are cholera and fever. Cholera is looked upon as a new disease due to the railway; but this is not correct, as I find that it has been prevalent more or less since 1872, when 2,016 deaths were registered. The disease has re-appeared every year, and in 1878 there were 3,448 deaths. From 1879 to 1885 the average deaths from cholera were over 2,000 yearly, and in 1886 there were 6,127 deaths, and in 1887, 3,982. Cholera is not confined to any particular locality, but the thana of Ulipur and parts of the Kurigram subdivision appear to have suffered most. In 1879 there was a severe outbreak of small-pox, and 3,310 deaths were recorded. Deaths from fevers have since 1884 averaged over 50,000, or 25 per thousand. In the dry season the outbreaks of fever are more severe, due probably to the deficiency of water to flush the swamps and river beds, which are further polluted by the steeping of jute.

20. The thanas most affected are those of the Kurigram subdivision and the central thanas of the Sadar subdivision. In the Kurigram subdivision the death-rate this year was over 60 per thousand, with the result that in many cases villages are deserted and become rapidly overgrown with jungle. It may be true, as stated by Mr. Bourdillon in his report of the census of 1881, that there is a migration from the unhealthy to the healthy portions of the district. The north-west containing the Nilphamari subdivision and the Badarganj thana and the southern half of the Gaibanda subdivision are the most healthy parts of the district, and it is here that population has increased. The figures are as follows:—

Name of Subdivision.	Density per square mile.	
	1872.	1891.
Nilphamari subdivision ...	667	690
Gaibanda „ ...	547	610
Sadar „ ...	661	566
Kurigram „ ...	596	541

21. It is not enough, however, to look to the healthiness of particular tracts for their greater populousness. Kaliganj thana, which is geographically part of the Nilphamari subdivision, has a decreased density of population, from 667 to 565, and the Dimla thana, which is part of Nilphamari, has also a decrease from 738 to 712. The Nilphamari thana has, as previously stated, benefited by the railway settlement at Saidpur and Darwani. It has also been helped by the extension of sugarcane and tobacco cultivation. It also gained on the night of the census by the large gathering at the Darwani fair, and probably the Dimla and other neighbouring thanas suffered on this account.

22. The greatest decline of population is in the head-quarters subdivision. The figures were so remarkable that I had the census schedules tested and checked in a few villages, but without discovering any omissions. I can only ascribe the decline to insalubrious surroundings, of which there is ample evidence. In the Mitapukhur thana there is a decline in the density of the population from 748 to 544. The area of the thana has altered, which may account for some of the change, but the figures of 1872 seem to me very doubtful. I find it difficult to believe that so large a population could have existed in the swampy ground which forms this thana. In 1881 the density of the same area was 497, so that there has been a considerable increase during the last ten years.

23. In the Kurigram subdivision the Barabari thana has gone though strange vicissitudes. In 1872 it had a population of 702 to the square mile, in 1881 it had risen to 716, and in 1891 it fell to 659. There is nothing special to account for this falling off, except that in 1885 the Kurigram thana took a portion of its area, and probably took the most thickly populated tract. The same explanation accounts in part for the decrease in the Nageswari and Ulipur thanas, which show a decrease in the density of population from 570 to 506 and from 565 to 527 respectively The Ulipur thana shows some slight improvement since 1881, when there were only 514 persons to the square mile. These two thanas have a very high death-rate: for the last year it was over 60 per thousand. There is also an emigration of cultivators to the less highly rented land of Assam. In 1878-79 there was a high flood on the Brahmaputra which must have thrown a large quantity of land out of cultivation. The effect of this is now passing away, and the chars are becoming more cultivated; but

inland villages, specially round Ulipur, are lapsing into jungle owing to outbreaks of fever and cholera.

Comparative statement showing the density per square mile of the thana population for the District of Rangpur.

Name of Thana.		Area in square miles.		Population.		Density per square mile.		Remarks.
1891.	1872.	1891.	1872.	1891.	1872.	1891.	1872.	
Kotwali ...	Nisbetganj ...	183	184	131,977	146,458	721	796	
Mahiganj ...	Mahiganj ...	170	174	110,134	123,022	648	707	
Pirganj ...	Pirganj ...	158	159	68,016	75,834	430	477	
Mitapukhur ...	Molanga ...	199	150	99,341	112,266	544	748	
Baderganj ..	Kuerganj ...	167	178	87,720	99,642	525	560	
Kaliganj ...	Foranbari ...	264	248	149,096	165,361	565	667	
Nilphamari ...	Darwani ...	214	204	146,537	119,524	685	586	
Dimla ..	Dimla ...	192	188	136,697	138,674	712	738	
Jaldhaka ..	Jaldhaka ...	242	247	164,530	168,273	680	681	
Barabari ...	Barabari ...	183	204	120,521	143,259	659	709	
Nageswari ...	Nageswari ...	279	321	141,094	182,920	506	570	
Kurigram ...	Nil ...	120	...	58,911	...	491	...	
Ulipur ..	Ulipur ...	355	430	187,185	242,993	527	565	
Sundarganj ...	Bhowaniganj ...	128	242	86,607	129,878	676	537	
Sadullapur ...	Sadullapur ...	281	190	175,079	120,594	623	635	
Gobindganj ...	Gobindganj ..	351	357	201,925	181,274	575	508	
	Total ...	3,486	3,476	2,065,464	2,149,972	592	619	

IV.—Religion.

24. The annexed statement compares the population according to religion in 1872 and 1891. The percentage of Hindus has fallen from 39·9 to 37·2. There is an increase of Christians and of the followers of the Bramho Somaj sect, while the Jains are now separately classified, having been previously shown as Hindus. The increase of Muhammadans compared with Hindus must, to some extent, be due to conversion. The Muhammadan religion is convenient in regard to the marriage laws, a subject which is of the greatest interest to the inhabitants of this district. It is also a proselytising religion, whereas Hinduism makes no efforts to obtain converts. On the other hand, the increase of Muhammadans is in the main due to the fact that the Hindus are chiefly found in the unhealthy part of the district where there is the largest decrease of population, whereas the Muhammadans are found in the healthy subdivision of Gaibanda and in the Nilphamari thana, where there has been a considerable increase. There has been a loss of 88,541 Hindus and a gain of 3,307 Muhammadans It is difficult to say that this is due to conversion. The decline of Hindu population in the thanas of Kaliganj, Barabari, and Nageswari owing to unhealthy surroundings is the chief cause of the altered proportions of the two main divisions of religion. Christians have increased from 73 to 345. This is chiefly due to the railway with its head-quarters at Saidpur. There must also be some conversion of natives, as there is a Baptist mission established at Rangpur. There is no alteration in the number of Buddhists, who represent Nepal and Tibet traders. The sect of the Brahmo Somaj is a new institution in this district since 1872. There are 43 persons of this sect now recorded. The centre is at Kakina, where the Raja issues two newspapers in the interests of the Society. There are also some believers at Rangpur, but the creed does not make much progress.

25. Briefly speaking, it may be said that the Muhammadans occupy the southern half and the Hindus the northern half of the district. This is due to the early conquest in the time of Aurungzebe. At this time the people were converted by force, and such fallen Hindus are now known by the title of Nosyo or fallen (*Noshto*, injury). In the north the Kuch Bihar dynasty maintained its power for over a century against the Muhammadans, and when it was subdued, the Muhammadan empire had fallen under more tolerant rulers than Aurungzebe. The eastern thanas on the banks of the Brahmaputra bear the impress of the early conquest of these tracts by the Moghuls. It is curious to note that most of the large zamindars are Hindus. They are the descendants of the old collecting agents appointed by the early Hindu Rajas, and maintained by the Koch and Moghul dynasty. They bear the title of Roy Choudhury, or farmer of rent, and most of them sink their family name in the title.

26. There are no places of pilgrimage in the district, but the introduction of the railway has had the effect of stimulating the followers of Islam. The followers of Abdul Wahab Najadi, commonly known as Rafuadans, are becoming more numerous, and their agents are constantly found in the act of collecting subscriptions for various objects.

27. The Musalman population is also divided into two classes, Sarah and Besarah. The former are also called Ferajies and Namazies. They adhere strictly to the law of the Koran, and abstain from processions and ceremonial observances. This is the religion of the respectable portion of the Muhammadans. The lower orders still adhere to the observance of the Muharram and other ceremonies. A new sect, viz. Bawool, has arisen among Musalmans, the members of which are vegetarians and who do not pay homage to Mahomet. They worship God alone. The number of this sect is small.

28. Among the Rajbunshis there is a distinction between those who have adopted the Vaishnav faith and the followers of the god Shiva. The latter appear to be Koches proper, being of Mongoloid origin, and having come from the north. They are closely allied to the Kuris, and form a small minority of the tribe of Rajbunshis. The former are of Dravidian stock, and are more numerous and respectable, forming the main body of agriculturists in the district. As already described, the Rajbunshis have become to all intents and purposes Hindus, and their claim to rank as Sudras was admitted by the pandits of the Rangpur Dharma Sabha at the time of the census.

Name of Thana.	Hindu.						Musalman.						Christian.						Jain.					
	1872.			1891.			1872.			1891.			1872.			1891.			1872.			1891.		
	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.
Kotwali ...	28,848	27,927	56,775	24,469	21,840	46,309	46,176	43,446	89,622	43,997	41,448	85,445	6	5	11	22	17	39	...	...	...	84	2	86
Mahiganj ..	20,762	20,297	41,059	18,942	16,675	35,617	41,872	39,988	81,860	38,310	36,112	74,422	20	19	39	...	...	...	...	...	...	24	2	26
Pirganj ...	6,875	6,502	13,377	6,814	5,169	11,983	32,056	30,367	62,423	28,778	27,238	56,016	..	...	...	...	...	...	...	..	...	4	...	4
Mitapukhur .	12,402	12,175	24,577	9,926	8,661	18,587	44,766	42,803	87,569	40,556	40,198	80,754	.	..	...	...	...	...	...	...	..	..	...	...
Barabari ..	32,472	33,538	66,010	25,767	27,157	52,924	39,661	37,511	77,172	34,844	32,635	67,479	1	4	5	...	...	...	...	..	...	72	8	80
Badarganj ...	14,223	13,911	28,134	12,802	11,289	24,091	36,681	34,815	71,496	31,687	31,942	63,629	...	...	...	...	...	...	...	...	...	.	...	.
Nilphamari ...	25,117	23,804	48,921	31,388	26,486	57,874	36,770	33,827	70,597	47,012	41,298	88,310	...	...	...	153	133	286	...	..	.	64	.	64
Dimla ..	41,637	39,920	81,557	39,696	38,094	77,790	29,643	27,393	57,036	30,639	28,209	58,848	...	...	...	...	...	...	...	...	...	46	11	57
Jaldhaka ..	45,522	43,820	89,342	40,933	40,231	81,164	41,079	37,837	78,916	43,089	40,246	83,335	3	5	8	1	...	1	...	...	...	28	...	28
Kaliganj ..	52,937	50,966	103,903	45,573	43,592	89,165	32,372	29 039	61,411	31,498	28,433	59,931	4	4	8	...	...	...	...	..	..	.	..	.
Nageswari ..	45,526	45,707	91,233	34,018	34,681	68,699	46,435	44,984	91,419	37,928	34,352	72,280	...	...	...	..	...	...	...	...	...	105	10	115
Kurigram ..	..	..	..	9,717	8,536	18,253	.	.	.	20 529	20,089	40,618	...	..	...	5	...	5	.	..	..	17	6	23
Ulipur ...	38,218	39,950	78,188	26,798	26,165	52,963	82,673	82,126	164,799	66,691	67,408	134,099	..	...	...	...	...	...	...	...	..	59	5	64
Sundarganj .	26,505	25,499	52,004	15,038	14.608	29 546	40,260	37,568	77,828	28,829	28,185	57,014	2	...	2	...	...	...	...	...	..	40	7	47
Sadullapur ..	18,551	18,656	37,207	29,221	26,888	56,109	42,231	41,105	83,336	61,000	57,858	118,858	...	..	..	..	...	..	...	..	...	59	24	83
Gobindganj ...	22,946	22,065	45,011	25,510	22,173	47,683	69,468	66,513	135,981	78,474	75,260	153,734	...	...	...	10	4	14	...	...	...	40	10	50

Name of Thana.	Buddhist.						Brahmo.						Unspecified.						Total.					
	1872.			1891.			1872.			1891.			1872.			1891.			1872.			1891.		
	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.
Kotwali ...	36	14	50	30	...	30	...	...	..	16	15	31	...	..	..	23	14	37	75,066	71,392	146,458	68,641	63,336	131,977
Mahiganj ...	..	...	...	36	..	36	.	...	.	..	..	...	3	61	64	19	14	33	62,637	60,365	123,022	57,331	52,803	110,134
Pirganj ..	...	...	...	...	...	.	...	...	...	.	...	...	11	23	34	5	8	13	38,942	36,892	75,834	35,601	32,415	68,016
Mitapukhur ...	...	...	...	.	..	.	...	...	...	...	...	...	51	69	120	...	.	.	57,219	55,047	112,266	50,482	48,859	99,341
Barabari ...	...		...	5	..	5	.	...	...	5	4	9	5	67	72	12	12	24	72,139	71,120	143,259	60,705	59,816	120,521
Badarganj ..		...	...	...	...	...	...	...	...	.	..	..	1	11	12	...	...	...	50,905	48,737	99,642	44,489	43.231	87,720
Nilphamari ..	...	..	...	...	..	..	.	...	...	.	...	..	3	3	6	2	1	3	61,890	57,634	119,524	78,619	67,918	146,537
Dimla ...	...	...	...	...	...	...	...	...	...	2	..	2	13	68	81	...	..	...	71,293	67,381	138,674	70,383	66,314	136,697
Jaldhaka ...	..	..	..	...	...	...	...	...	...	...	...	...	1	6	7	2	.	2	86,605	81,668	168,273	84,053	80,477	164,530
Kaliganj .	...	...	...	.	...	...	...	...	...	...	...	.	1	38	39	...	.	...	85,314	80,047	165,361	77,071	72,025	149,096
Nageswari .	.	.	..	...	..	...	...	...	...	...	..	...	16	252	268	..	.	...	91,977	90,643	182,920	72,051	69,043	141,094
Kurigram ..	...	...	...	...	...	...	...	...	...	...	...	...	..	..	6	5	7	12	.	.	.	30,273	28,638	58,911
Ulipur ..	...	...	...	.	.	...	...	..	...	...	...	.	1	43	44	36	23	59	120,911	122,082	242,993	93,584	93,601	187,185
Sundarganj .	...	..	...	...	...	...	...	...	...	...	...	..	4	39	43	..	...	...	66,768	63,110	130,078	43,907	42,70	86,607
Sadullapur ...	8	...	8	...	..	..	..	..	...	..	...	..	130	149	279	12	17	29	60,794	59,800	120,594	90,292	84,787	175,079
Gobindganj ...	2	1	3	...	...	.	...	...	...	1	...	1				222	221	443	92,546	88,728	181,274	104,257	97,668	201,925

HEAD V.—INFIRMITIES.

29. The following statement compares the infirmities in 1872 and 1891 :—

INFIRMITIES	1872.			1891.		
	Male.	Female.	Total.	Male.	Female.	Total.
Blind	954	463	1,417	638	504	1,142
Deaf and dumb ...	594	192	786	970	554	1,524
Lepers	2,120	182	2,400	1,075	257	1,332
Insane	732	237	969	454	623	1,077
Total ...	4,400	1,074	5,474	3,137	1,938	5,075

The decrease among lepers is possibly due to the stricter classification of those diseases Only those affected with corrosive leprosy were so classified.

30. In 1881 there were 1,313 males and 1,032 females returned as insane, 1,418 males and 1,324 females as blind, 2,429 males and 1,480 females as deaf mutes, and 2,476 males and 664 females as lepers. These numbers are, however, much larger in proportion than those in the neighbouring districts, and I am not aware that there is any real excess in the number of that affected with such infirmities.

31. I am unable to deduce any satisfactory result from the three sets of figures. The whole subject of these infirmities is, however, one in which there is a great probability of error. In the first place, people do not like to be returned as infirm, and this dislike must especially be felt by female lepers. And in the second the careless abstractor was very apt to omit to record persons who occurred after such long intervals. Judging merely from the figures I should be inclined to think that none of the three sets of figures was correct. But I speak with diffidence, having no personal knowledge of the district, nor of the way in which the census was conducted here.

HEAD VI.—EDUCATION.

32. There having been in the report on the census of 1872 no tables showing for the various religions the pupils at school and the number of literates and illiterates, comparison between the results of the census of 1872 and 1891 cannot be fully carried out. From the educational reports, however, of the years 1871-72 and 1890-91 it appears that the number of schools in the former year was 263, as against 657 in the latter; the number of pupils having also risen from 5,227 to 18,149. This last figure, it should be noted, does not tally with that given on the result of the census, probably in consequence of many boys at school having been reckoned as literates. The enormous increase of 394 schools and 12,922 pupils arose doubtless from the great incitement given to primary education in 1872 and subsequent years under the Lieutenant-Governorship of Sir George Campbell, as primary schools increased during the period 189 and pupils at these schools 228 per cent.

33. Higher education has also advanced, the numbers in the zilla school having risen from 172 to 312 and an aided high school having been opened with 164 pupils at Gaibanda. The numbers of pupils and schools have also been slightly increased by the opening of a madrassa and of a technical school in Rangpur.

34. The figures given in the preceding paragraph show the advance in education since 1872 according to the departmental reports. From the point of view of the census, comparison can be instituted only with the results of the census of 1881, and this comparison shows that while in 20 years there has been an increase, in the past 10 years there has been a falling off. The number of pupils or "under instruction" in 1881 was 23,695, in 1892 it was 15,294, a decrease of 8,401, or 35 per cent. This decrease has occurred in all religions with the exception of Jain females, and the males and females of Brahmos and Christians, among whom there has been a slight increase. It is very possible that the decrease may be to a certain extent accounted for by the fact that after the sudden impetus given to primary education by the policy adopted with regard to primary education between 1872 and 1881, there was a remarkable reaction, the result of which was that there was a sudden and large decrease both in the numbers of primary schools and in that of their pupils. The number of middle schools has not decreased to any great extent, while the number of high schools has increased. It is possible that the opening of the railway may have to a certain extent affected the attendance at schools, but probably hardly to an appreciable effect. It is, however, more probable that a considerable number of pupils have been entered as literates and not as pupils. Pupils and literates taken together, there has been a slight increase

The falling off among pupils has been most heavy among Hindus, the percentage of decrease being in males 35 and in females 75; the numbers being 7,253 against 11,241 in the former and 133 against 533 in the latter. Muhammadan male pupils have decreased by 32 per cent. and females by 69 per cent, the figures being 7,719 against 11,484 and 89 against 289 Christian male pupils have risen from 5 to 42, and female pupils are 23 against 9. Buddhist male pupils are 7 against 1, and there are no female Buddhist pupils, whereas 7 were

returned in 1881. There were no female Jain pupils in 1881, but one is returned in 1891. Jain male pupils have fallen from 32 to 25. Among Brahmos male pupils have risen from 1 to 7 and female pupils from 1 to 2. Among "All others" 69 male and 53 female pupils were returned in 1881. In 1891 there are none of either sex.

35. Literates, on the other hand, have increased from 51,266 to 58,244, or 13 per cent. It is a curious fact that the number of literate Christians is exactly the same number as returned in 1881, viz. 42. Literate Muhammadan males have increased by 6,895, while literate Muhammadan females have decreased by 211, an increase and decrease of 30 and 50 per cent. respectively. There has been an increase of 315 literate Jains, or 200 per cent. Hindu literate males have increased by 9 per cent., literate females have decreased by 48 per cent. Buddhist literate males have increased by 7. Brahmo literate males have risen from 3 to 10 and females from 1 to 10. Under the head of "All others" in the report of the census of 1881, comprising the Sonthals, Animistics and unspecified of the last census, there are returned 71 males and 54 females against none.

36. Illiteracy has decreased throughout the district by ·05 per cent. among males and by 2·4 among females. Among Hindu males illiterates have decreased by 16,239; among Hindu females by 31,339—4·3 and 7·7 per cent respectively. Among Muhammadans there are fewer illiterate males by 258,396, fewer illiterate females by 3,995, a decrease respectively of 41 and 6 3 per cent. Illiterate Christian males have increased by 83, illiterate females, by 29. There are 29 illiterate Buddhists, against 16 in 1881. There are 69 more illiterate males and 16 more illiterate females among the Jains. There are one more illiterate Brahmo female and 5 more illiterate Bramho males than in 1881. On the other hand, among "All others" illiteracy has decreased by 30 per cent. among males and by 91 per cent. among females.

Description of Schools.	Number of Schools.		Number of pupils on 31st March.		Average attendance.		Expenditure— By Government.		From other sources.		Total.	
	1871-72.	1890-91.	1871-72.	1890-91.	1871-72.	1890-91.	1871-72.	1890-91.	1871-72.	1890-91.	1871-72.	1890-91.
High schools.							£ s. d.	Rs.	£ s. d.	Rs.	£ s. d.	Rs.
Government	1	..	172	312	114	...	261 12 0	...	269 8 4	...	531 0 4	...
Aided	...	1	...	104	...	...	...	...	...	...	...	...
Unaided	1	...	57	...	37	...	...	...	248 3 2	...	248 3 2	...
Total	2	...	229	...	151	...	261 12 0	...	517 11 6	...	779 3 6	...
Middle schools.												
Government	6	...	164	...	113	...	144 0 0	...	15 14 10	...	159 14 10	...
Aided	39	55	1,187	2,736	731	1,827	778 7 6	11,417	* 1,158 13 9	18,312	1,937 1 3	29,729
Unaided	5	...	169		122	...	...	...	135 18 6	...	135 18 6	...
Total	50	55	1,520	2,736	966	1,827	922 7 6	11,417	1,310 7 1	18,312	2,232 14 7	29,729
Primary schools.												
Government	1	...	64	...	46	...	...	...	4 14 0	...	4 14 0	...
Aided	196	585	3,163	14,350	2,399	10,153	935 9 10	13,606	353 18 7	23,433	1,289 8 5	37,039
Unaided	5	..	123	...	87	...	...	...	8 8 0	...	8 8 0	...
Total	202	585	3,350	14,350	2,532	10,153	935 9 10	13,606	367 0 7	23,433	1,302 10 5	37,039
Normal schools	1	...	54	64	50	...	573 3 7	...	1 2 8	...	574 6 3	...
Aided Artisans' school	...	1	...	71	...	...	...	2,368*	...	...	...	2,368
Madrassa	...	1	...	82	...	...	...	420	...	...	...	420
Tols	...	2	...	25	...	...	...	372	...	...	...	372
Total	1	4	54	242	50	...	573 3 7	3,160	1 2 8	...	574 6 3	3,160
Girls' Schools.												
Aided	7	13	64	345	43	...	83 0 0	127	83 18 1	...	166 18 1	127
Unaided	1	..	10	...	...	...	...	...	5 0 0	...	5 0 0	...
Total	8	13	74	345	43	...	83 0 0	...	88 18 1	...	171 18 1	127

* Technical School.

Head VII.—Language.

37. It appears that parent tongues were not recorded in the census of 1872, so that it will only be necessary to compare the results of the census of 1881 with that of 1891.

38. The great bulk of the population is returned on both occasions as speaking Bengali for its parent tongue. Outside this there is an increase in the number of those returned as speaking Hindi and connected languages, from 13,162 males and 2,008 females to 23,283 males and 2,699 females. Two hundred and seventeen males and 121 females are returned as speaking Uriya, against 120 males and 6 females. In 1881, 17 males and 4 females were reported as speaking Assamese. Now 205 males and 105 females are said to speak the language. And those speaking Garo have increased from 2 to 76,—all males. And a new colony of imported Sonthals accounts for 511 males and 400 females who are returned as speaking Sontali, of whom in 1881 there were none. On the other hand, 12 males were returned as speaking Tibetan in 1881, who have disappeared, and those speaking English have dropped from 25 males and 9 females to 15 males and 5 females. These figures indeed seem some-

what lower than the truth. On the whole, however, the figures disclose nothing of interest beyond the increase in emigration from the western districts, which is no doubt due to the improved railway communications.

Head VIII.—Castes.

(By Babu Ashutosh Lahiri, District Engineer.)

39. Kamrup and Prag-Jotish-Bhoom was just before the time of Mahábhárat (*i.e.*, about 4,500 years ago according to Hindu chroniclers, or nearly 3,000 years as incorrectly guessed by the Europeans) ruled over by Mlechha or non-Aryan kings, the last of whom, Narakasur, left a son, Bhagadatta, by a Kshatriya girl. After his father's death Bhagadatta succeeded to the throne and assisted the Pandavas in the Kurukshetra war, and as a reward for which Arjun married one of his daughters. Thus connected with a powerful Aryan king, Bhagadatta embraced the Aryan faith and was admitted into the pale of Hinduism. It follows, then, that from his time the non-Aryan tribes of this part of the country began to embrace Hinduism and gradually to spread westwards.

40. The district is at present inhabited by the following castes:—

(1) Rajbunshi.
(2) Koch.
(3) Mech Kuri or Baro Kuri.
(4) Kuri or Chhoto Kuri or Madhu Kuri.
(5) Khen.
(6) Karni (weavers).
(7) Dawayi (palki bearers).
(8) Dom.
(9) Hari.
(10) Sundi.
(11) Kaibartas.
(12) Jhallo.
(13) Chandals.
(14) Jallad.
(15) Badia.
(16) Navasaks.
(17) High-caste Hindus.
(18) Muhammadans.

41. *Rajbunshi.*—The country around and on both banks of the river Karataya was called Paundra in Hindu geography. During the time of Sagar Raja of Ramayan, a party of outcaste Kshatriyas, warrior caste, settled in the Paundra country by the banks of the Karataya, and had to give up their Vedic rites for want of Brahman priests and to live like Sudras. Later on, at the time of Parashuram, who resolved upon exterminating Kshatriya caste, a strong band of Kshatriyas fled from their country in Arya-varta and settled around the Jalpesh Mahadeb, the present Jalpaiguri, and for fear of being detected by their indefatigable foe Parashuram, at once left all Hindu rites and dialects and mixed up with the Mlechha or aborigines of the land. Both these groups of migraters, however, degraded in their social position, could not forget their old pride of being descended from the Kshatriyas or Rajas, which were synonymous terms at the time, and continued to style themselves as Rajbunshi (Raja, Kshatriya, and Bangshia or Bangshi, descendants). Sir W. W. Hunter, who has classed these as semi-aboriginals in his statistics, admits their claim of being descended from Bhanga Kshatriya or outcaste Kshatriyas. In time, however, intermarriages between these two divisions of Rajbunshis took place, and both blended into one semi-Mlechha tribe in their habits, manners, and customs. Very recently, however, the settlers in Rangpur and Dinajpur, who did not directly connect themselves with the Mlechhas like those of Jalpaiguri, improved again a little after the higher Hindu caste, the Brahmans, &c., migrated from Lower Bengal about 200 years ago. They then left all connections with the Koches (to be presently noticed), but their connections with the Jalpaiguri Rajbunshis and the Rajas of Panga and Kuch Bihar continued up to date. It is in this year only thatthey have resolved to discontinue their connections with the Rajas of Panga, Kuch Bihar, and Jalpaiguri, and to give up all un-Hindu practices.

42. Besides the above we find in some parts of Rangpur and Dinajpur another class of Rajbunshis who call themselves Palia or Palia-Rajbunshi. From about 1143 A.D. to 1500 A.D., Rangpur was ruled over by ten kings of the Pal dynasty—Raja Dharma Pal, his brother Raja Manik Chandra, Rani Mainavati, and Raja Gopi Chandra (wife and son of Raja Manik Chandra), &c., down to Raja Nilambar, all of whom were semi-Buddha and semi-Hindu Rajas of the Pal dynasty; had their capital near Domer, at a place called Dharmapal, where still exists a large mud fort, something like a parallelogram in shape. Raja Bhaba Chandra, one of this family, however, removed his capital to Bagduar, a place south-west of Mitapukhur, the ruins of which are yet traceable. Mr. Grierson says that Manik Chandra, Gopi Chandra, Bhaba Chandra Niladhaj, Chakradhaj, and Nilambar were not of Pal dynasty of kings, because there is no such affix as Pal to their names. This argument does not appear satisfactory, for several kings of the Pal dynasty, such as Chandra Gupta (the Sandrakotas of the Greek historians), Raja Asoke, and Sakya Singha, the founder of the Buddha religion, had not the distinguished affix put after their names. These kings of the Pal dynasty reigned over Rangpur extending for a period of nearly 357 years; besides the period of 698 years, during which Bengal was ruled over by the Pal kings, as stated in Ain-i-Akbari by Abul Fazal, when they were dethroned by Hussein Shah in 1500 A.D. Within this long period of Pal Government there was no doubt but a good number of persons of the Pal family settled in Rangpur. It is evident that after the overthrow of the Pal dynasty, the semi-Hindu Pal settlers gradually mixed with the large group of Rajbunshi, as referred to above, and designated themselves Palia-Rajbunshi or descendants of the Pal Rajas. These, it appears, exercised very great influence over the dialect of the generality of the Rajbunshis,

which, as Mr. Grierson has shown by analysis and grammatical rules, is a semi-Pali and semi-Bengali one.

43. Some of the Mlechha Koches that embraced Hindu Vaishnavism, terming themselves as Hajangs, formed a set of Rajbunshis. A set of outcaste Rajbunshis, called Mandua Rajbunshis, on account of their slaying an ox by mistake for a buffalo on a dark Kali Puja night, live near Naldanga. The word "Mandua" is perhaps derived from a Bengali word "Manda," which means "bad," or rather from a Persian word "Māndā," which means "dejected" or "fallen."

44. In social position all these Rajbunshis are below the Navasakhs, and in custom they resemble very closely the Mlechhas or hill tribes. They speak Bengali with an admixture of Pali. Those that are becoming literate now, are giving up all the un-Hindu practices, and speak and write in pure Bengali, and closely imitate high-caste Hindus. These Rajbunshis form by far the largest number in Rangpur next to Muhammadans of the district.

45. In occupation the Rajbunshis are generally the cultivators of the soil. Their right to the land is not, however, permanent. They do other professions as well. They work as servants and labourers, as smiths and carpenters, as milkmen and other traders. Their women weave Andi cloth at some places. The practices of widow re-marriage and divorce are in full force among them. In the interior they remain almost naked.

46. *Koches.*—From some of the Hindu sacred books it is found that Kamrupbhoom was in ancient times inhabited by seven Mlechha or non-Aryan tribes called Kuvaches, Sanmares, &c The Hindu Shastras do not assert any positive origin of these Mlechhas, who are undoubtedly aboriginal hill tribes, settling themselves in the habitable plains from their hilly abodes. There were some migrations of Chamars or leather tanners from the west of India. It is thus found that the above spoken Kuvaches of the hills and Chamars from the west of India gradually mixed together, and the offspring of this union was the tribe designated Koches. The Sanmares and others gradually mingled with this tribe of Koch, and their separate existence gradually ceased. The term Koch or Kuch is formed by the first syllables of both the words Kuvacha and Chamar. Somewhere else is found another account of the origin or Koch tribe. It says that the tribe was formed by the union of the flesh dealers or Chamars and the Tivar tribe now called Tewar. This Tivar tribe is not an original one. It sprang from the union of a Kshatriya father and a Rajput mother. These Koches embraced the Hindu religion during the time of Bhagadatta, as referred to above; but they appear to have made very little progress, owing to their degraded position, till very recently, when one of their tribe about 400 years ago became the ruler of the land. His name was Biswa Sing, who formed the Kuch Bihar dynasty after the decline of the Pal and other dynasties. Kuch Bihar means a place of resort for Cooches or Koches. The Kuch Bihar Rajas embraced Hinduism, but very soon gave it up again. But during the time of Raja Dharma Narion Bhoop, *i.e.*, about 250 years before, at the instance of his Dewan, Bishen Chand of Pyada in Pabna district, who is Kayastha by birth, the Raja with his family accepted the Hindu faith and began to declare themselves as Rajbunshi. They, however, kept up alliance with all tribes, even with Bhutias and Muhammadans, though following the Hindu religion. From this time the Koches began to embrace Hindu religion. The Goshais, who converted Raja Dharma Narion Bhoop, were working to convert them. These newly converted Koches were the Hajangs, as stated before. The Kuch Bihar Rajas extended their dominions over a greater portion of Rangpur district, till they were driven back by the Muhammadan conqueror during the time of Jahangir Shah. At this time of the Kuch Bihar dynasty the Koches extended from the foot of the hills, where they at first settled, to the Rangpur district. But the number who came into this district is very few compared to those residing by the Garo hillside, where there are still to be seen two varieties of Koches, one called Pavari Koch, who are Mlechhas and are almost at a level with the Garos; the others are called Halua Koches, who till land, put on clothes and speak in the Bengali dialect. There is a section among the Koches who were engaged as *Beggaris* by their Muhammadan conquerors, and adopted the profession of palanquin bearers in addition to agriculture, and are called Koch Beharas. Very recently they are at some places giving up their profession of Beharas, and are taking to cultivation alone. Generally, the Koches as a tribe are in a very low position, and are almost equal to Rajbunshis in social customs and occupations. They claim to be outcaste Kshatriyas of Parashuram's time, and try to establish this from the fact of the word Koch being derived from *Sankoch*, meaning "fear;" that is to say, they try to maintain upon such slender ground that they also were the Kshatriyas who fled away for fear of being annihilated by that renowned personage.

47. *Mech Kuri, or Baro Kuri, or simply Kuri.*—This tribe appears to have originally inhabited the country at the foot of the Himalayas, where is still to be seen a tribe called Meches, who are probably Mlechhas (through phonetic decay). It appears that bands of these people came to Rangpur side in search of work like the up-country coolies of the present time, and many of them settled in the district and thus formed a caste, and in course of time adopted the Hindu religion and lived as lower-caste Hindus. The term Mech Kuri itself is sufficient proof of their being Meches formerly. The term Kuri, which is identical with kuly or cooly, is derived from Kurnie, afterwards Kurmi of Western India, and means workmen. Thus it is clear that the Meches who came to these parts in search of work were termed Mech Kuri, *i.e.*, workmen of the Mech tribe. Their Mech origin is, however, denied by them at present. These men generally live by agriculture, in small and scattered hamlets, and in dress and social customs are similar to the Rajbunshi, but are inferior in social position. Their number is very small.

48. *Kuris—Chhoto Kuris or Madhu Kuris.*—These have been formed by alliance of different Hindu castes, and are purely Aryans. It appears that they came from Western India very recently and have settled here. They are said to have sprung from a Vaisya father and an Ayo-Sobi mother. Ayosobis are children of a Sudra father and a Vaisya mother. They are identical with the caste of Madhuka. The affix Kuri is an appellation for workmen. These form one of the servant classes of the higher-caste Hindus. They, however, style themselves as Madhu Mayras or confectioners, which occupation they have given up here.

49 There is mention in Hindu Shastras of a class of men who lived by Madhukuri, *i.e.*, begging. The term is derived from *Madhuka*, bees which collect honey from several flowers, like the beggars who earn their livelihood from door to door It is not improbable that these Madhukuris originally were beggars, but in course of time gave up the degraded life and settled themselves in more honourable occupation. Their number here is very limited, and they dress and speak like the Bengalis, and are in all respects similar to Navasakhs.

50. *Khen.*—These are a small number of people scattered over the district, and are found nowhere else except in Murshidabad. Cultivation of soil and serving the high-caste Hindus are their principal occupations. They are Hindu, and behave in every respect like the Bengalis. Their origin is not very certain, but it appears likely that they are identical with *Khatta*, generally known as *Khanak* caste, by a Bramhan father and Sudra mother. Their social status is superior to that of Rajbunshi, but is inferior to that of *Karnis*, to be presently noticed.

51. *Karnis.*—These have come here from south and appear to be *Karan* section of the Bangaj Kayastha, though degraded by taking the mean profession of wood turning. They claim to be Kayastha, and as a matter of fact the wealthy and advanced can easily pass for Kayastha, and are admitted as such. They are next to Kayastha in social rank, and observe all the Hindu rites.

52. *Dawayi.*—Probably derived from the word ধাব (Dhai), to run, owing to their occupation being palanquin bearers, though they have some agriculture besides. They are a low, degraded people, little better than *Doms*, and their claim of being Hindu is quite preposterous. They are undoubtedly of Mlechha origin.

53. *Doms.*—The Doms have very recently come from the south and west, and have not yet permanently settled here. They have given up their former profession, and have exclusively taken to bamboo wicker works. They claim to be Hindus, but in fact are aboriginal Mlechhas.

54. *Hadis.*—There are three several classes of this low-caste Hindus in this district, viz., (1) Bengali, (2) Kantyio, and (3) Daria. The Bengali Hadis are the oldest settlers. Then come the 2nd, who are called Kantayi, from the fact of their 'Kantha' (wife) being Ayi (earners of livelihood); *i.e.*, from their wives earning money which the others do not. The Daria or Dalia Hadis have come here very recently, and are probably the Daria Bagdis of West Bengal who accompanied the Europeans as sweepers from time to time, and have settled around the town, for they are to be met with nowhere else in the district. One of their peculiarities is that they do not serve the natives of this country. These *Hadis* are said to have sprung from Chandal father and *Nati* mother, like the Sundis or Shudis. The Hadis of this place do not willingly clean privies They speak Bengali and profess Hinduism.

55. *Sundis.*—These have the same origin as Hadis, but on account of their lucrative trade in spirituous liquors they soon became rich and made their way to respectability. Their position from a religious point of view is little better than that of their brother Hadis, though socially they are far superior. The few Sundis residents of this district are all zamindars, and the distilling of spirits is performed by men of other districts.

56. *Kaibartas.*—The Kaibartas were originally a low class of Hindus, fishing and boat-rowing being their profession. But in about the 11th century, by an edict of Raj Ballabh Sen, their status was so much improved that they were authorized to serve Brahman and other high-caste Hindus. At this time they gave up their former profession and took to cultivation, though in Eastern Bengal there are Kaibarta fishermen up to present time. These Kaibartas came to Rangpur along with the Brahmans, and are the cultivators of soil and servants of high-caste Hindus. They are almost on a level with the Navasakhs. Many of the Kaibartas residing here raise and sell *pan* leaves, chiefly in the Gaibanda sub-division, and are sometimes erroneously called *Baruis*, who form a distinct class under Navasakhs. It is very curious, however, that the Brahman priests of these Kaibartas are very degraded and ranked lower than the Kaibartas themselves in the social scale. There are many Kaibartas here.

57. *Jhallos* (Jeliya).—These people, whose occupation is fishing, are found at Chilmar and elsewhere on the bank of Brahmaputra river. They are said to have been Kshatriyas, but were outcasted on account of their adopting the mean occupation of fishing. Their water is not used even by low-caste Hindus. They are of a recent date here.

58. *Chandals.*—The Chandals settled here earlier than the Jhallos. They are said to have sprung from Sudra father and Brahman mother, and are in the lowest scale of society. It is peculiar, however, that in Rangpur whoever performs the fisherman's work is termed Chandal or Jalias. The Rajbunshis, who could easily take to any profession, and even the Kooches, have mixed up with the Chandals and have turned fishermen. The Chandals here, as elsewhere in Bengal, have taken the fancy of styling themselves as *Namasudra*, which is apparently a meaningless term, for its literal meaning, "deserving salute from the Sudras," conveys no sense at all.

59. *Jallad.*—A degraded low caste of Hindus of this name performs the abject profession of disposing of corpses, cleaning privies, and sweeping streets and houses. The term signifies an executioner. This tribe is met with nowhere else in Bengal, and has probably been formed of outcaste Rajbunshis, Koches, and other aboriginal tribes not more than 200 years ago.

60. *Badia.*—This word in Sanskrit means drummers, from the word Badyakar, and drumming is the profession of these Badias in Rangpur. They are said to be descendants of Chamars. The settlers here were all Hindus previously, but in many places at present they have embraced Muhammadanism. The women of this caste are the professional midwives.

61. *Navasakhs.*—These comprise new classes of important and useful people :—

(1) Gopa (Goala), milkmen.
(2) Malakar (Mali).—These do *sola* work and painting.
(3) Tili, shopkeepers.
(4) Madak (Mayra), confectioners.
(5) Tanti, weaver; of which there are two sections. The one is low caste, generally found in Western India.
(6) Kulal (Kumbhokar), potter.
(7) Karmakar (Kamar), blacksmith.
(8) Baroee, raisers and sellers of *pan* leaves.
(9) Napit, barber.

62. Very few of these Navasakhs are found in this district, but men of several other castes have adopted their professions, to the extreme difficulty of high-caste Hindus, who cannot do without the service of these castes in almost all their social or religious rites.

63. Goalas or professional milkmen are scarce here, except at places by the banks of the Brahmaputra, such as Chilmari, Mohanganj, Bhowaniganj, &c., where some people of this profession, and calling themselves Ahiri Goala, have formed some recent settlement; but they speak an unintelligible dialect in quite peculiar a style, and have come from the west of India. Bengali Goalas have just begun to migrate in small bands from the district of Pabna.

64. There are a very few Malakars settled here, and a few Madaks and Tantis. Some Tilis there are at Chilmari who call themselves Pál. The number of Kumars, Kamars, and Napits is also very small, and not equal to the demand for these artisans. The settlement of all these people is of recent date.

65. *High-caste Hindus.*—The settlement of Brahmans, Badyas, and Kayasthas does not date over 250 years. Their number was at first very small, but gradually multiplied with the increase of their offspring and dependents. They came for service, mostly from the adjoining southern districts, and served under the Rajas of Kuch Bihar, Pal Raja, and Muhammadans, and having secured valuable landed properties settled permanently in this district. These are generally the zamindars and their relations and priests. There are three divisions of Kayasthas here, viz., Dakshin Rarhi, Barendra, and Uttar Rarhi. The divisions among the Brahmans are the Rarhi Barendra, Maithili, and Kamrupi. Of these the two former are zamindars The Bhuyars, who claim to be of Brahman origin, are in fact half breed between Brahman and Chhaitry.

66. *Musalmans.*—After the Muhammadan conquest of Rangpur, during Jahangir's time in 1500 A.D., Muhammadan settlement began gradually to be made here, but these small settlements comprised but an insignificant portion in comparison with the vast number of the present time. The Rajbunshis and other local low-caste people, from their great aptitude to conform to any form of religion and all grades of profession, contributed greatly in making up the present number of gradual converts. Even at present time the whole sect of semi-Hindu people is being converted to the Islam faith. Excepting some respectable families of Musalmans resident in the district, the whole people are little better than Rajbunshis in social position. They have all grades of profession among them, including also fishing, drumming, &c. They speak Bengali and live like village Rajbunshis.

Head IX.—Occupations.

67. In submitting a report* on this subject I propose to adopt the classification given in the printed table of occupations for the Rajshahi Division, of which a copy was received with the Census Superintendents Circular No. 104, in preference to the classification given in heading IX of the Government letter. In the last paragraph of heading IX the following instructions are given :—

"In dealing with the occupations of females, an attempt should be made to correct the confusing effect of the instructions for filling up column 11 of the Schedule, under which a woman's or a youth's occupation is returned as that of the husband or father. It may be possible to ascertain for most castes and occupations to what extent the women of the family assist their husbands in agricultural or industrial pursuits, engage in domestic service, or attend on the wealthier classes, or earn money by daily labour, &c."

* *Vide* letter No. 2619, dated the 15th—18th December 1892. From E. B. Harris, Esq., Magistrate of Rangpur.

It is quite feasible to ascertain in special cases to what extent the women of a family take part in the occupations of the males, but when it is a question of comparing the figures of 1881 and 1891, the printed tables of occupations are no guide whatever. It is impossible to say how many of the males and females are dependants, and how many actually work in the occupations under which they are returned. In paragraph 16 of the instructions to enumerators in the census of 1881, women and children, who did not actually take part in the occupation of the head of the family, were not entered in the column "Occupation" For this reason also it seems to me impracticable to make any satisfactory comparison between the figures of 1881 and 1891.

68. The bulk of the population of this district, as of the other districts in this Division, belongs to class B, and of these, again, 98 per cent. belong to groups 10 and 11 in that class—persons who derive their living from land. The grand total of classes A to G in the table of occupations comes to 2,065,464, and the total of groups 10 and 11 to 1,668,622; so that these two groups alone form 80 per cent. of the district population. Of this total 96 per cent. consists of tenants and sharers actually cultivating the land. The landless agricultural labourer class is only one per cent. In the adjoining districts of Bogra and Dinajpur the actual numbers of the landless labourer class are much higher, and the ratio to the total populations of groups 10 and 11 very much higher than in this district. The conclusion I should draw from these figures is that the cultivating class in this district, taken as a whole, is better off than in the districts to the west and south.

In order IV, group 8, it is remarkable that the number of cattle dealers and breeders in this district is only 180. With the exception of Jalpaiguri, it is by far the smallest in the Division. It is astonishingly small when compared with the figures of Rajshahi, viz. 4,889. The number of herdsmen is a good deal larger than in the other districts; but the figures do not call for any particular remark.

As regards the castes belonging to the pastoral and agricultural class, they are almost entirely Musalmans and Rajbunshis, the former being to the latter in the proportion of about two to one, with a small proportion of Kaibartas, Namasudras and other castes.

69. The figures in classes A and C do not appear to call for much remark. In class C the numbers of each class rendering personal service seem to be pretty constant, merely varying with the total population. The large number of barbers in all the districts is an indication of the usefulness of this functionary in the religious and social life of the Hindu portion of the community.

70. The numbers in class D constitute nearly 6 per cent. of the total population. Of these nearly 30 per cent. are fishermen. These figures are easily explained by the fact that the river Brahmaputra runs along the eastern boundary of the district for about 100 miles. The river Tista has an even larger course within this district. In addition, there are the Dhurla, the Sankos and numerous minor rivers, to say nothing of the innumerable jhils and swamps in all parts of the district, some of which are very extensive.

Other occupations in class D in the order of their importance are:—

(1) Oil pressers and sellers.
(2) Fish dealers.
(3) Gold and silver workers.
(4) Potters.
(5) Grain dealers.
(6) Blacksmiths.
(7) Carpenters.
(8) Betel leaf and areca nut sellers.
(9) Raw jute dealers.
(10) Weavers.

The number of oil pressers and sellers appears to be normal. Fish dealers are more numerous than in the other districts. The number of grain dealers and goldsmiths appears too small in comparison with the figures of the other districts. Potters, blacksmiths and carpenters are normal. The number of raw jute dealers is very much larger than any of the other districts. The area under cultivation in this district is much greater than in the other districts of the Division, and will increase year by year with the improvement of communications. The number of weavers in this district is the smallest in the Division. Generally speaking, it may be remarked that in a purely agricultural district like Rangpur, the only handicrafts which one would expect to find fairly well represented, are those of the potter, carpenter, blacksmith, and goldsmith; the first three to make and repair the agricultural and domestic implements of the people, and the last to make ornaments for their women and children. As regards weavers, I note that the total figure for the census of 1891 (including dependants) is 2,191, while that for the census of 1881 (excluding dependants) under the heading "Workers in cotton and flax" is 3,498. I do not think this apparent decrease can be attributed to the introduction of European piece-goods, because the figures of the census of 1891 for Bogra and Pabna show an enormous increase under this head over the figures of 1881. Piece-goods have presumably been imported in all the districts in equal proportions. I attribute the decrease to natural decay of the industry in an agricultural district.

It is a fact worth noticing that the number of country spirit distillers and sellers in Rangpur, 53, is smaller than in any of the other districts of this Division. The figures under the heading "114. Opium Manufacturers and Sellers," 2, appear to be wrong, or at least doubtful. I know that in a great number of cases the licensee of an outstill takes out a license also for opium and ganja, but even then I think there must be more than two persons in the district licensed to sell opium only. The same doubt occurs under heading "115. Ganja Preparers and Sellers." This heading is blank for Pabna.

71. The figures in class E do not seem to call for much comment. The large number under the head "Shop-keepers otherwise unspecified," both in this district and in Pabna,

would seem to indicate that the work of the enumerators was not so well supervised as it ought to have been. The number of money-lenders in Rangpur is the largest in the Division; the number is probably in proportion to the population. The number of cart owners and drivers is small, considering the size of the district. Probably a great number combine cart owning with agriculture, and have been returned in class B. The number of palki bearers is fairly large, being exceeded only by Pabna.

72. Class F is comparatively small in point of numbers. Rangpur has the highest number. More than one-fourth of these are priests. The number is fairly high in all the districts. One-tenth are returned as teachers in schools.

Musicians are a large class. Together with priests they account for more than half the population under this class.

The figures in group 67 are worth notice. There is a considerable number of practitioners without diploma in all the districts, and in all probability throughout India. In Rangpur there is not a single private practitioner holding a diploma, while there are 2,519 unlicensed practitioners.

73. The last class (G) is the second largest in this district, being nearly 8 per cent. of the total population. Two-thirds of this number are returned under the head "General Labour." Paddy-husking accounts for a good deal of female labour in all the districts, the number returned as males under this head of work being probably male children who do not work. The same may be said of the males under "Disreputable means of livelihood." It may be remarked, in passing, that the number under this head is remarkably small in the districts in this Division. The number of mendicants both in Rangpur and Bogra is very large in proportion to the total under class G: in Rangpur it is over $\frac{1}{4}$.

Head X.—Administrative.*

74. The work of abstraction and tabulation did not proceed smoothly at Rangpur. The population of the district was over 2 millions, and it was proposed to appoint a staff sufficient to complete the work for a population of $2\frac{1}{2}$ millions; this proposal was not accepted, and a staff calculated for a population of 2 millions was sanctioned.

75. Work commenced on the 8th April, but on the 10th there was a strike, owing, I am informed, to the high tasks imposed. Twenty-three clerks were dismissed, but fault was also found with the Inspector. It was soon found that the work in connection with the Test Slips and R form could not be carried on by the Inspector alone. This work fell into arrear. The Inspector, moreover, fell ill and compelled to resign his post. The staff was increased by the addition of four test-slip clerks, four R form clerks, and four Adjustment clerks, but a competent Inspector was not appointed. Instead of this the Sub-Deputy Magistrate was deputed to take charge of the office, and one of the Magistrate's apprentices was appointed Deputy Inspector. The arrangement did not work well. The Sub-Deputy Magistrate contented himself with what he called general supervision and control, and the Deputy Inspector had neither the training nor intelligence to perform the duties of an Inspecter. The work of the first month was ordered to be done over again, and efforts were made to overtake the arrears of test-slips. It was not, however, until the 19th June that the tabulation could be commenced, and then only with two gangs.

76. The work of abstraction began on the 8th April and closed on the 28th July. Its completion was expedited by the transfer of the schedules of one thana to Bogra and Jalpaiguri. Much of this work had to be done over again, and the work of re-abstraction, begun on the 26th May, did not close till the 12th September. Tabulation commenced on the 19th June, and was closed on the 26th September. It was, however, found that the tabulators had not made up the totals nor prepared the totalling forms. Portion of their pay was withheld, and the totalling forms were prepared by piece-work. In consequence of the illness of the contractors this work was much delayed.

77. The work of abstractors proceeded with apparent smoothness in May and June. In July many mistakes were discovered, and greater strictness was enforced. Towards the close of August the clerks again went on strike, and I was obliged to take the work from the Sub-Deputy Magistrate to my own charge, while the Head Clerk of the Magistrate's office took direct charge of the Department. The following fines were imposed:—

	Rs.
April	63
May	55
June	81
July	174
August	69
September	49
Total ...	511

In addition, the Deputy Inspector was fined one month's pay. In order to test sheets II, V, VI, and XI, ten examiners were appointed for a month and were paid out of fines. Three additional re-abstractors were also appointed in August and were paid from the fines.

* *Vide* letter No. 479—X L.-3, dated Rangpur, the 19th February 1892. From E. W. Collin, Esq., Magistrate of Rangpur.

78. The total expenditure was as follows:—

			Rs.	A.	P.
Establishment	...	...	9,043	2	7
Contingencies	...	...	401	2	6
House-rent	...	...	520	0	0
			10,564	5	1

The total expenditure according to the sanctioned scale for a population of two millions would be Rs. 11,045.

79. I only took charge of the office in the middle of July. I had previously no experience of the work. It would therefore be presumptuous for me to criticise the arrangements. Mr. Skrine constantly protested against the scale of pay for abstractors, on the ground that if it was a proper rate of pay for Bihar districts, it was too low for Rangpur, where rates of pay and cost of living are higher than in most parts of Bengal. I consider this criticism unassailable. The result was that there was little hold over the abstractors. They worked most irregularly, absenting themselves at pleasure, were unskilful and illiterate, and made constant and wanton mistakes.

80. With regard to the task exacted, it appears to me to have been a mistake to exact the same task when work first began and when it had been in progress for some weeks, and the abstractors had become experienced. It is obvious that a task imposed on the first month of work would be more difficult to complete than after a couple of months' experience. As a matter of fact, the best abstractors could after practice complete the allotted task in half the time, while dull youths never could do it without fudging. I would have at first appointed 25 per cent. more clerks than were allotted according to scale, and would have given them a gradually progressive task. A month's work would have weeded out the bad hands, and the extra appointments would have kept up competition. There would have been no extra cost under this system.

81. The appointment of a competent Inspector was most important: without him there could be nothing but confusion.

82. I am not aware of all the considerations which led to the adoption of the forms of abstraction sheets, but considered merely from the point of view of extraction of information there appear to have been too many of them. For instance, sheet I and sheet XI are identical, except that in sheet XI caste is given. What, then, is the use of sheet I. Sheet XI gives all the information that is given in sheet I, and gives more. Again, if sub caste is added to sheet X, sheet IV is not required. If a column for birthplace is given to sheet V, sheet VI is unnecessary.

83. Again as to tests, all sheets were tested by sheet I, but there was no test for this sheet. Sheet XI to some extent supplied a test, but I find that the office gave a liberal interpretation to the instruction that when there was a difference, sheet I should be considered correct.

84. I have nothing to say to tasks except that they were light for a clever hand and heavy for a dull hand. As the majority of the clerks were stupid, they were tantalized by seeing a few smart men finish off their tasks rapidly, and attempting to emulate them, fudged their papers.

85. Room supervisors seemed to me entirely ornamental—I think that they might have been made useful to check the work in sheet 1. I would make them go through and check a percentage of the sheets every day, submitting a report. The Inspector should check a percentage of these checked sheets. If, when errors were found, a severe fine were imposed, it would keep every one up to the mark. This form of checking does not appear to have been laid down in circular. It was with great difficulty that I could get the Sub-Deputy Magistrate to check the work. His plea was that as he could not go over the whole of the work, why should he check any of it.

86. The appointment of the reader was unnecessary: it was also objectionable. It divided the responsibility for mistakes, and made it impossible to fix them upon either the reader or the abstractors.

R. D'R.—Reg, No. 974J—141—8-8-93.

DISTRICT CENSUS REPORT.

No. 360J., dated Bogra, the 24th June 1892.

From—F. C. Lyon, Esq., Offg. Magistrate of Bogra,

To—The Secretary to the Government of Bengal, Financial Department.

With reference to Government Circular No. 6T.F., dated 3rd October 1891, I have the honour to submit herewith the Census Report* of this district.

REPORT ON THE CENSUS OF THE DISTRICT OF BOGRA, 1891.

HEAD I.—EARLY HISTORY, ETC.

The district of Bogra was formed in 1821 of *thanas* previously belonging to the older districts by which it is surrounded—Rajshahi, Dinajpur, and Rangpur—and the early history is that of parts of those districts. Few materials are to be found in the records of this office, and most of those have been already collated and reviewed in Sir William Hunter's Statistical Account. Fresh light, however, has been shed on some of the places of antiquarian note by the researches of Dr. Cunningham; and in the course of my tours I have seen a few interesting things, upon which remarks are added.

2. Popular traditions make the district a part of the Barendra country, and some accounts designate Mahasthan as the capital of the ancient Barendra kingdom. Many relics of antiquity, such as large masonry wells, tanks with great earthworks, now silted up, temples, stone idols, and the like are still to be seen in the western part of the district, on the right bank of the river Karatoya. There are many Buddhist monuments. Some Sanskrit inscriptions were found not long ago at Virat-garh, in *mauza* Matrai, 8 miles N.N.E. of Khetlal, upon ancient buildings which seem to have escaped the attention of Buchanan when he visited and wrote of the place in 1808. The village belongs to the estate of Bardhan Kothi (in district Rangpur), which was probably the capital of the kingdom of Pandra-Vardhana, visited in the seventh century by the Chinese pilgrim, Hwen Tsang. The river Tulsiganga in its upper reach runs between high wooded banks, along which I have had some very pleasant rides between Hili and Khetlal in the far north-west of the district. At Patharghata, where there is a *tribeni* or trijunction of waters, a fair is held, and there is an old *stupa*, now much broken by erosion and diluvian, underneath a great statue of Buddha. Near, but beyond our boundary, at Mangalbari in district Dinajpur, west of Jaypur is, the shrine of Har Gauri, with a pillar of black stone some 12 feet high, bearing a Sanskrit inscription, and an object of complete misunderstanding among all the people I could ask about it.

3. Mahasthan has been too often described to need more than mention as probably a residence of Barbak Shah: coins of his reign have been found at Sultanpur hard by, of which the name is significant. There are vast quantities of bricks embedded around, especially on the south and on the east of the hill, indicative of a great town in olden times. But here the Muhammadans did their work on what had already been a site of Hindu greatness, and in the buildings on the hill I have often seen Hindu and Muhammadan emblems side by side. About Sherpur there are interesting remains of the Afghan dynasties; and some four miles off is Rajbari, once probably the residence of Raja Ballal Sen, but now overgrown with jungle and heaped with crumbling bricks, among fine old tanks now silted up.

4. At Fatehpur in the north-east is a low mound, table-like, and about ¾ mile in circumference, covered with trees and shrubs. An irregular moat nearly surrounds it, sometimes difficult to trace, sometimes forming two or more branches. The mound, much lower than that of Mahasthan, is called Garh-Fatehpur, and the fort was probably of some strength in its time. Hard by is a curious old pillar of black stone, of which the people could tell me nothing except that they were sure that it had grown larger during the last few years. This is one of the very few relics existing east of the river Karatoya, where the soil is of comparatively recent alluvial formation. At Bihar, 4 miles south-west of Sibganj, and at Kundugram, 6 miles south-west of Dupchachiya, there are interesting old buildings, with turrets, bastions, and arches.

5. The area, boundaries and jurisdiction of the district have remained almost the same since 1872. The only alterations have been a few exchanges of villages on the southern borders, with Rajshahi and Pabna, to suit the Boundary Commissioner's lists. The great proportion of Muhammadans to the whole population has been remarkably constant since 1872—80·7 per cent. in 1872, 80·8 in 1881, and 80·8 in 1891.

6. By Hindustanis the district is often called Sherpur-Bogra.

* Sections I to VII, inclusive, compiled by H. G. Sharp, Esq., C.S.

HEAD II.—MOVEMENT OF THE POPULATION.

Increase of population.

7. The following table shows the increase of population in the different *thanas* since 1881:—

Thana.	Area in square miles.	Population in 1891.	Percentage of increase since 1881.
1	2	3	4
Bogra ...	361	254,654	9·3
Shariakandi ...	205	137,135	11·6
Adamdighi ...	191	109,687	15·2
Sherpur ...	165	84,674	7·5
Panchabibi ..	203	72,936	9·1
Sibganj ...	123	67,449	13·9
Khetlal ...	119	46,274	16·1
Nawabganj ...	85	44,685	13·6

The increase has been general over all the *thanas*, varying from about 7 to 17 per cent. It has been greatest in Khetlal and Adamdighi. These *thanas* are not encumbered by jungle and marshes, and consist of wide plains noted for the production of the finer kinds of rice, which is very largely exported, chiefly by the railway which runs through the Adamdighi *thana*, and is within easy distance of Khetlal. These facilities have enabled the inhabitants to make better use of the fertility of the land, and their numbers have naturally increased. Khetlal is immediately north-east of Adamdighi, and the physical conditions and features of the two *thanas* are very similar.

8. Next in order comes Sibganj, to the east of Khetlal. The greater part of Sibganj resembles Khetlal, though the soil of the former is damper. Nawabganj, north-west of Adamdighi, contains a good deal of jungle, but has the advantage of the railway which crosses it. Land is being reclaimed, and cultivation is prospering. The soil of *thana* Shariakandi is a grey sandy loam, very friable, locally called *pali*, of comparatively recent alluvial formation, low and subject to floods, which, however, recede in good time each year. The floods wash the country-side, and it is generally the healthiest in the district. The water of the great river Jamuna (of which a long reach is known as the Daokoba), of the Bangali, and of the many streams running into and out of them is usually muddy, but much more wholesome than that of other rivers which look cleaner to the eye. The yearly deposit of silt enriches the soil, and the crops are always good, unless high floods befall them out of due season. The cultivation of oilseeds, and especially of jute, yields large profits to the cultivators; and the great streams carry at little cost the produce of this *thana* to the mart of Sirajganj, in the Pabna district, bringing return cargoes of salt and manufactured goods.

9. The Bogra *thana* in the middle of the district contains the densest population of all. The greater part lies to the west of the Karatoya, where the soil is *khiar*, a hard stiff reddish clay, like that of Adamdighi. The part to the east of the Karatoya is on the *pali*, but differs considerably from *thana* Shariakandi, in containing a large area of permanent marsh in the low tracts between, and at a distance from, the larger water-courses. Much of the soil in the western parts of the district, near the railway, is also *pali*. There is besides a patch of it west and south of Sherpur. The divisions are very abrupt, and one cannot mistake the two soils. Their own appearance, the behaviour of water, and the character of the vegetation at once distinguish them.

10. The *thanas* showing the least increase in population are Panchabibi and Sherpur, and this result is just what might have been anticipated. In each there is much jungle, and the original inhabitants are averse to exertion towards reclaiming the forest tracts. It is in these two *thanas*, and also in parts of Nawabganj, that Bunas from Chota Nagpur and the Sonthal Parganas do excellent work in clearing jungle, in digging tanks, and in opening the way for others. They get leases rent-free for a few years, and when their landlords begin to demand rent, they take down their thatched roofs and mat walls and move on to fresh fields.

11. Of the two conditions upon which the growth of population depends—the natural increase of the resident people and immigration—the former is measured by the excess of births over deaths. This is almost the only cause at work in the Bogra district, since there is scarcely any migration either inwards or outwards. The population here is practically increased by births alone. The number of marriages and births is largely influenced by the general prosperity of the country. The decade between February 1881 and February 1891 was one of prosperity for the district. Scarcity, severe disease, violent storms, and other great disasters were almost unknown; and it is nearly certain that there has been a gradual and considerable improvement in the general condition and in the standard of

comforts among the agricultural classes, which form an overwhelming proportion of the whole population of the district.

Growth of towns.

12. There are only two municipalities—Bogra and Sherpur. These may be called towns; but at Bogra the only residents of the ordinary urban classes are Government servants, a few professional men, and Marwari and other shopkeepers: the rest, the larger proportion, are of a purely rural type. At Sherpur the population depends almost entirely upon the rent or the produce of land. Along the municipal roads the peasant driving his cattle, with the plough on his shoulder, is as commonly seen as in the smaller villages. In one street of Bogra there is a fair degree of businesslike bustle. A daily bazar and two bi-weekly markets are held, one of which is much thronged by buyers and sellers with large quantities of cattle and goods. The Municipal Commissioners are energetic and successful. Since 1872 the increase of population in the town has been 12 per cent.

13. In the town of Sherpur there has been a decrease of nearly 7 per cent. during the same period. Its importance is constantly diminishing, jungle thrives, and the many masonry buildings are mostly decayed. The municipality and the inhabitants are more than usually lethargic. The decay is partly due to natural and justifiable fear of earthquakes. Many lives were lost there through the earthquake of the 14th June 1885, and that of the 23rd December 1888 also did considerable damage. Since then there have been many slight shocks, and the fear operates in two ways. Even if the people cared to live in brick buildings, they would hesitate to spend much money on property so specially liable to damage; and again, a large number of those who possess such buildings prefer for safety's sake to live in houses made of mat and thatch. The country between Bogra, Sirajganj, and Mymensingh is well known to have been affected by the recent earthquakes more than the rest of Bengal. The *zamindars* of Sherpur are seldom in agreement, and do little or nothing for maintaining the importance of this historic place.

Distinction between urban and rural population.

14. There is no distinction between the urban and the rural population, beyond the few particulars which have just been mentioned. Markets, shops, and the apparatus of trade are found in a great many villages which cannot be called towns, differing only in degree from what are seen in Bogra and Sherpur. In all these towns and villages the bulk of the population is agricultural The two towns considered together present a fair average of such town-life as there is in Eastern and Northern Bengal. One gradually decays, the other advances with moderate speed; there are two towns for a whole district, small towns only; all the rest of the people are housed in villages, none very large, most quite small, all quiet and shady and of ample space, different from the great cities and the hot, crowded, treeless villages of Bihar, as though the two races had no instincts in common.

Migration.

15. Plenty of land is to be had for cultivation, so there is nothing to prompt the peasantry to migrate in search of new settlements. The nature of the people binds them strongly to their homes, and the few who do go in search of employment elsewhere suffer much from nostalgia, and seldom stay long away. These are chiefly Muhammadans of the same class as the cultivators, and more or less connected with them by blood or marriage, but not themselves holding land, such as peons, domestic servants, and the like. There is no separate class of labourers as in Bihar, and even the persons just mentioned are averse to anything like hard labour, which is done almost wholly by immigrants from the North-West. Emigration is almost unknown in the district. Even of the professional and instructed classes very few seek business elsewhere, and probably none go to the north-western districts.

Immigration.

16. Altogether 54,574 persons have been censused in the district as not born therein. Most of them are from Chota Nagpur, the Sonthal Parganas, Saran, Balia, and Azamgarh. The work and the habits of those of the two former districts, who settle themselves here, have been mentioned in paragraph 10. No others come to live here permanently. Each year immigration from Bihar sets in between the Durga Puja in September or October, and the end of December. The Bihari immigrants mostly leave the district before the rains set in Most of them earn good wages as palki-bearers or domestic servants; others dig tanks, make roads, and do other kinds of earthwork It is "the real poor, the petty agricultural castes" of the districts named above, who immigrate temporarily in this way. None of the more well-to-do come hither from those districts. The generally improved facilities of communication by road and water, and the better protection of person and property have probably increased these temporary migrations in search of employment, but railways are still avoided by nearly all the labourers.

17. Low as third class fares are, I believe that a good deal still remains to be done. There must be some shortcoming when gangs upon gangs of men, women, and children think it more economical to waste many days in trudging along roads twice a year, spending their cash on food all the time without recouping it from current wages, than to cover all the ground in a day and a night, and to reach their own or their employer's villages unjaded and ready for work. At present it may be thought unreasonable to carry them at fares cheaper than the cheap ones now in force. But such opinions are apt to yield, and the changes made in the post office just before the middle of the century help to strengthen this belief. Thirty years ago few and slow trains, with bad accommodation, were thought quite enough for the third class passenger in England. Things were bettered for him, and it was discovered that he was the most profitable of all passengers. He was encouraged and fostered. Ten years

later his facilities were made almost equal to those of the other classes. The changes that may be found desirable in India will doubtless go on different lines, but similar principles will lie at the roots. It will probably be found possible by and by to carry poor people at such rates as will tempt even their frugality to avoid the enormous aggregate waste of time, money, and tissue, that now goes daily on

18. There are no mines in the district.

HEAD III.—VARYING DENSITY OF THE POPULATION.

19. The following table gives the population to a square mile, as ascertained during the last three censuses in the different *thanas*:—

Thanas.	1872.	1881.	1891.
1	2	3	4
Bogra ...	610	645	705
Shariakandi ...	453	599	669
Adamdighi ...	437	498	574
Sherpur ...	446	477	513
Panchabibi ...	313	329	359
Sibganj ...	476	481	548
Khetlal ...	327	335	389
Nawabganj ...	432	463	526
Total ...	459	506	563

Thus in the last two decades there has been an increase in density of—

31·1	per cent. in	Adamdighi.	15·5	per cent. in	Bogra.
47·6	ditto	Shariakandi.	15·1	ditto	Sibganj.
21·7	ditto	Nawabganj.	15·0	ditto	Sherpur.
18 9	ditto	Khetlal.	14·6	ditto	Panchabibi.

and 19·1 per cent. for the whole district. Here Adamdighi, which was second as to increase of population, heads the list. And the jungly *thanas* of Panchabibi and Sherpur, which are the lowest in respect to increase of total population, are also the lowest as to increase in density.

20. The table shows that the increase has been steady throughout the district during twenty years. The causes of this cannot be temporary. The population has expanded, as is natural where there is much waste land fit for the plough during profound peace, with improved security and freedom from calamity. The conditions of the soil in the different *thanas* have already been discussed; the climate has not altered for better or for worse; the incidence of disease in different parts of the district is not so considerable as materially to affect the growth of population, and no new crops or industries have been lately introduced. Jute is indeed much more extensively cultivated than formerly, and the profits thereof, especially in Shariakandi, have been mentioned in paragraph 8. Winter rice, too, is cultivated over a larger area, especially in Adamdighi and Khetlal. There is more sugarcane, and much less mulberry. The weaving of silk has almost died out; but the artisans have taken freely to other work, and the decline has not affected the population.

21. To compare two dissimilar countries, the district of Bogra is much more densely populated than England and Wales. By the census of 1881 the population of a square mile in England and Wales was 446, while in Bogra it was 491. Only the counties of Middlesex, Surrey, Stafford, Warwick, and Durham, and the West Riding of Yorkshire showed a density higher than 645—the figure for the densest *thana* of Bogra in 1881.

HEAD IV.—RELIGION.

22. It has been already mentioned that the proportion of Muhammadans to the entire population has been remarkably constant since 1872. The proportion was 80·7 per cent. in 1872, 80·8 in 1881, and 80·8 in 1891. Conversely, the proportion of Hindus was 19·0 in 1872, 19·1 in 1881, and 18 8 in 1891. The cause of the slightly less percentage in 1891 is that the Sonthals, who did not appear under a different religious head in 1872 and in 1881, have now been censused to the number of 2,000, and have been classified under the religious head of Sonthalism. The figures connote the smallness of the numbers belonging to the other religions—Christianity, Jainism, and Brahmoism. The numbers of none of these exceed one hundred.

23. Pilgrimages, proselytism, &c., have no influence in the district. No new sects have grown up since 1872, and there is scarcely any predominance of particular religions or sects in different parts. Certain villages of course, are inhabited by larger numbers of

Hindus than can be found in the vast majority of villages in a district where the overwhelming bulk of the population is Muhammadan, but these villages do not belong to any particular tract. The Bunas (including the Sonthals) are congregated, as mentioned in paragraph 10 above, in the *thanas* where there is more jungle to clear—chiefly Panchabibi and Sherpur.

Local peculiarity.

24. A variety of practice concerning religion came under my notice in this district in 1891. On the *navami* (12th October) and on the *dasami* or day of *bijaya*, the last of the Durga Puja (13th October), I went over a considerable distance on tour in the extreme east of the district. On the evening of the *navami* and during the whole of the *dasami* I saw in several different villages large numbers of Muhammadans celebrating the *puja* with boat-races, games, dancing, &c., and in most places crowds, consisting chiefly of Muhammadans, showed keen interest. Some of the boats were fantastically decorated with Hindu signs, and many of the Muhammadan performers were calling on 'Hari' and other Hindu deities. I have seen nothing like this done by Muhammadans near Bogra, and some of my Muhammadan attendants, residents of Bogra, seemed to be scandalized. I remember that in Gaya some Hindu Sudras, of decent castes too, used similarly to carry *taziyas* at the *Muharram*, in fulfilment of vows. Apart from the special devotion of Muhammadans in the east, a very considerable proportion of them throughout the district so far recognize and fix their dates by the Durga Puja as to buy things then which they buy only once a year, and to enjoy a holiday.

HEAD V.—INFIRMITIES.

Leprosy.

25. Leprosy was defined, for the purposes of the census, as the disease of the corrosive kind in which the fingers and toes corrode and fall off. In view of the special care with which the enumerators were instructed and their schedules examined, it is probable that this definition was correctly acted upon by all.

26. Leprosy is thus distributed in the *thanas*—

Thanas.	Males.	Females	Thanas.	Males.	Females.
1	2	3	1	2	3
Bogra ...	120	31	Khetlal ...	5	3
Shariakandi ...	133	24	Nawabganj ...	6	1
Sibganj ...	29	2	Adamdighi ...	17	18
Panchabibi ...	6	7	Sherpur ...	24	12

The numbers in Shariakandi are disproportionately high. In Sir William Hunter's Account goitre is said to be prevalent in Shariakandi, but though I have been over almost every village in the *thana*, and am in the habit of seeing and talking much with the people wherever I go, this prevalence has not come under my own notice. It is not known to me whether the causes of the two diseases are at all similar.

27. By religion and caste the distribution of lepers is as follows:—

Religion and Caste.	Males.	Females.	Religion and Caste.	Males.	Females.
1	2	3	1	2	3
Mithammadans ...	282	68			
Hindus.			*Hindus.*		
Kaibartta	6	2	Kumhar	1	...
Goala	4	...	Kochh	1	2
Jugi	4	...	Kuri	1	
Namasudra or Chandal...	5	6	Sunri	1	...
Patit Khetri ...	4	3	Buna	1	...
Muchi	4	...	Manjhi	1	...
Bagdi	4	...	Kapali	1	...
Shaha	2	...	Motial	1	3
Bairagi	2	5	Khan	1	...
Rajbansi	2	1	Hindu (caste unspecified)	1	..
Hari	2	2	Napit	...	1
Patni	2	...	Jaliya	...	1
Bhang Khetri ...	2	...	Kurmi	...	1
Gosvami	1	1	Singh	...	1
Kamar	1	...	Peshakar	...	1

Thus by religion there are 282 males and 68 females—total 350 Muhammadan lepers; 56 males and 29 females—total 85 Hindu lepers. According to the ratio that each religion bears to the whole population, the Hindus appear to have a very slightly stronger tendency to leprosy than the flesh-eating Muhammadans; but the difference of the proportion is too small for any useful inference.

28. None of the tabulation registers gives the statistics of leprosy by occupation, so this question cannot be discussed. Inquiries have been made in various parts of the district as to any popular belief about leprosy, but no definite ideas could be ascertained. Putrescent fishes are eaten by a good many people, but not in one more than in another part; and I have on several occasions taken measures towards checking the practice. But no local evidence has been found of the connection of this or any other unwholesome habit with leprosy. It is with reference to cholera that the medical officers have generally given advice on the subject.

Insanity.

29. The term "Insanity" was not explained in the "Instructions to Enumerators." It is probable that many cases of idiocy have been entered as of insanity; and that different mental conditions should be in several instances mistaken is of course unavoidable, with the uncertainty which still exists among well-educated and even among professional men.

30. The distribution of insanity by *thanas* is as follows:—

Thanas.	Males.	Females.	Thanas.	Males.	Females.
1	2	3	1	2	3
Bogra ...	115	101	Khetlal ...	20	21
Shariakandi ...	119	69	Nawabganj ...	27	8
Sibganj ...	26	36	Adamdighi ...	40	37
Panchabibi ...	23	11	Sherpur ...	47	37

31. By religion and caste the distribution of insanes is thus—

Religion and Caste.	Males.	Females.	Religion and Caste.	Males.	Females.
1	2	3	1	2	3
Muhammadans ...	332	269	*Hindus.*		
			Kamar	3	...
			Kurmi	1	...
Hindus.			Bhuiya	1	...
			Kumhar	1	1
Hari	6	1	Kochh	11	13
Kaibartta	9	5	Jugi	3	1
Jaliya	2	1	Kayastha	3	1
Napit	4	...	Kuri	2	...
Malo	6	3	Khatria	1	...
Namasudra ...	5	2	Tanti	1	...
Palit Khatria ...	4	4	Baidya	2	...
Bairagi	10	7	Patni	1	3
Chhutar	1	...	Teli	2	2
Matial	1	...	Buna	...	1
Khan	1	...	Barui	...	1
Brahman	3	1	Jhal	...	1
Kapali	1	1	Sunri	...	2
Maira	3	...	Muchi	...	1
Goala	3	2	Goaur	...	1
Karni	1	1	Nunia	...	1

The only remark suggested by the tables is that Shariakandi returns a disproportionately high number of insanes.

32. The distribution of blindness by *thanas* is as follows:—

Thanas.	Males.	Females.*	Thanas.	Males.	Females.
1	2	3	1	2	3
Bogra ...	128	118	Khetlal ...	27	38
Shariakandi ...	54	58	Nawabganj ...	18	23
Sibganj ...	32	46	Adamdighi ...	65	50
Panchabibi ...	26	25	Sherpur ...	22	29

* There is a difference of 12 females.

33. By religion and caste it is thus—

Religion and Caste.	Males.	Females.	Religion and Caste.	Males.	Females.
1	2	3	1	2	3
Muhammadans ...	301	334			
Hindus.			*Hindus*		
			Chhutar	1	...
Sunri	1	...	Matial	2	...
Brahman	2	...	Pator	1	...
Hari	4	...	Shan	4	...
Muchi	1	...	Kuri	2	...
Bairagi	9	8	Kamar	1	...
Kochh	9	8	Tiyar	1	...
Patit Khatria ...	2	3	Kayastha	1	3
Barui	1	...	Jhalo	1	1
Napit	3	3	Rajbansi	3	2
Gandha Banik ...	1	...	Bind	1	...
Khan	1	...	Suvarnabanik	1	...
Namasudra or Chandal...	2	2	Ganj	...	1
Kaibartta	4	8	Sadgop	...	1
Buna	3	5	Patni	...	2
Bagdi	1	...	Bauri	...	1
Manjhi	2	...	Kumhar	...	1
Kurmi	1	...	Goala	...	2
Jugi	1	3	Kapali	...	1
Malakar	1	...	Chamar	...	1
Teli ...	1	2	Malo ...	...	2

The tables do not indicate any thing needing particular notice.

34. The following is the distribution of the deaf and dumb by *thanas*:—

Thanas.	Males.	Females.	Thanas.	Males.	Females.
1	2	3	1	2	3
Bogra ...	141	121	Khetlal ...	34	28
Shariakandi ...	129	124	Nawabganj ...	12	20
Sibganj ...	44	39	Adamdighi ...	39	31
Panchabibi ...	36	20	Sherpur ...	53	47

By religion and caste it is thus :—

Religion and Caste.	Males.	Females.	Religion and Caste.	Males.	Females.
1	2	3	1	2	3
Muhammadans ...	406	369	*Hindus.*		
Santhals	3	...	Nuniya	1	...
			Dom	1	...
Hindus.			Suvarnabanik ...	1	...
			Buna	1	1
Kaibartta ...	11	9	Sadgop	1	...
Napit	2.	...	Kayastha	1	3
Uraon	1	...	Brahman	2	2
Hari ...	3	3	Malo	2	1
Bairagi	7	5	Mali	4	...
Kochh	13	7	Rajbhar	2	...
Jugi	2	1	Namasudra or Chandal ..	7	4
Kera ...	2	2	Behara	1	...
Matial	1	3	Shan	1	...
Sunri	1	...	Patit Khatri ...	1	5
Barui	2	...	Rajbansi	1	1
Patni	1	...	Karni	1	...
Kumhar	2	...	Kamar ...	...	4
Kanu	1	...	Tanti	...	1
Nandagop	1	..	Jahya	...	1
Goala ...	1	1	Gandha Banik ...	...	1

35. Yet again the figures for Sharnakandi are disproportionately high. The cause of the large returns from this *thana* under the three heads of leper, insane, and deaf and dumb, is quite unknown.

HEAD VI.—EDUCATION.

36. Education, both English and vernacular, has certainly increased since 1872. In 1872 the numbers of scholars were 1,784 males and 1 female. Their religions are not specified in the Census Report. In 1881 the numbers were 14,795 males and 1,044 females. Of the males, 11,121 were Muhammadans and 3,669 were Hindus. Of the females, 900 were Muhammadans and 141 Hindus In 1891 the numbers of scholars were 10,690 males and 187 females. Of the males, 7,790 were Muhammadans and 2,901 Hindus Of the females, 91 were Muhammadans and 96 Hindus.

37. The decline during the last decade is remarkable, and, if correctly stated, very regretable. Babu Ram Nath Chatterjee, the Deputy Magistrate, who so ably conducted the recent operations, thinks that the figures of the Census of 1881 were defective, and I am inclined towards the same opinion, especially since the apparent increase between 1872 and 1881 was so very large. The numbers of females strongly suggest doubt. Nor do my own observation and experience during the three years of my charge of the district indicate any such decrease, and if it has occurred, it must have been in the years closely following 1881. The attention of the District Board will be invited to the question, in view of further inquiries and of any readjustment of grants or other measures that may seem desirable.

38. Altogether 568 persons have been censused in the district as able to read and write English Two hundred and eighty-seven, or a little more than half, belong to the head-quarters *thana* of Bogra. The following is a very short outline of the progress of the Bogra Zilla School, the only one that has constantly given regular training in English. In December 1873 there were 81 pupils, of whom 24 were Muhammadans. In December 1891 the total number of pupils was 239, of whom 141 were Hindus and 98 Muhammadans. Though the percentage of Muhammadans was greater in 1891 than in 1872, they are yet very far behind in the race with their Hindu brethren.

39. As the number of schools was not censused in 1881 or in 1891, the statistics cannot be usefully discussed. No striking differences of the spread of education in different parts of the district are visible. Only, as is natural the schools and pupils are more numerous around the town of Bogra than in other parts. No particular caste is more predominant in this neighbourhood than elsewhere, but as mentioned in paragraph 12, there are more people of the classes without respect to caste who seek education for their children. The so-called aboriginal races are not indigenous.

HEAD VII—LANGUAGE.

40. The only language commonly spoken and written in the district is Bengali. Very few can talk Hindustani, and most of these know and use scarcely anything Hindustani

except the more necessary inflections. The spoken dialect is intermixed with a good many Urdu and a very few Hindi words, more or less corrupt, *e g.*, *janáná* (woman), *nisfi* (half), *páni* (water). But such words in the aggregate form but a small proportion of the common language; and most even of words like the above are used only occasionally, and less often than the Bengali *stri*, *ádhi*, *ardhek*, &c. *Páni* is exceptional, it is much more frequent than *jal*. Many Europeans are inclined to believe that only persons of the upper classes use Sanskrit words much, that the uninstructed Bengalis prefer Hindi words with Bengali vowel sounds, and that Europeans make themselves better understood in using such words. My own experience, after talking constantly during many years with people of all classes, especially in lonely districts, where there are few Europeans to talk with, is very different. The common people know a few words, like *parwar*, *taklif*, *karza*, *hissa*, *láchár*, *thorá*, *jaldi*, *sámhue*, *bahut deri*, &c., but they use them to Europeans not naturally and easily, rather with anxiety and perplexity. Among themselves, and when they are talking quite unreservedly, they (Muhammadans as well as Hindus) use instead the Sanskrit *chintá* or *bhábaná*, *kashta*, *dáy*, *angsa*, *nirupáy*, *alpa*, *sokále* (here seldom *shighra*), *sammukhe*, *anek kshan bilamba*, &c.

41. In some respects the Grammar of even lower classes in Bogra is better than what is common among most classes in the Hooghly and Burdwan districts, where verb forms are generally shortened. The present tense most used there is *karchhe*: here almost every one says *karitechhe*. Yet in some verbs the perfect tense here is contracted into very nearly what is there the present tense, *e.g.*, in Bogra *áschhe* is "he has come," in Hooghly "he is coming;" in Hooghly the colloquial perfect is, I think, *esechhe*. But in this contracted form of the perfect, as used in Bogra, there is a momentary hesitation between the *s* and *chh*, which does not occur in the contracted form of the present as used in Hooghly. There also the third person of the preterite is often pronounced with a final *e* instead of the *a* accepted as correct: *balle* for *balila*. Here I never hear any thing but the final *a*. On the other hand, there are of course many local abbreviations, as *katte* for (the river) Karatoya.

42. One of the singularities of the speech of Bengal, as a whole, is the apparent inability of all but a few people to use both *j* and *z*, and both *s* and *sh*. In the western and north-western parts of the province *j* and *z* are alike pronounced *j*. In the eastern and north-eastern parts they are alike pronounced *z* of varying degrees of softness; never, so far as I know, of the commoner Italian sound in *nozze*, but very often of the rarer Italian sound as in *mezzo*, and also often like the English *z*. It is not that the vocal or the aural organs of either race are less acute, for, as most of the inhabitants of this province stand towards *j* and *z*, so do most Europeans stand towards the dental and the cerebral letters. To us *j* and *z* are very distinct; to them they are nearly similar, and they use only one of the two or three sounds: some use one, some another, but only one each. So to them the dental *t* or *d* is very distinct from the cerebral *t* or *d*; to most Europeans they are with difficulty distinguishable, and are practically not distinguished by most: the English use only the cerebral, the Italians only the dental

43. Again the Biharis use *s* for nearly all the sibilants, substituting *kh* for *sh* in a few words. In South-Western Bengal almost all are made *sh*, except when the letter is combined with another consonant at the beginning of a word. Here most are *sh*; a few, which are *sh* in South-Western Bengal, are *s* here; but for the palata *lch* and *chh s* is often used: *páns* for *pánch*, *say* for *chhay*, &c. As in other places, the letter *chh* is generally used for representing the pure *s* in foreign words. So in Italy the *ch* sound of *c*, very prevalent and beautiful elsewhere, is at or near Venice turned into *s*: *Sinque sentesimi* for *cinque centesimi*; and I have heard several Tuscans themselves, using the *ch* sound, express their preference for the Venetian practice.

44. With regard to *j* and *z*, two instances came before me last year. One was the misprint of *jealous* for *zealous*. Words of meanings so different, which to us are quite sufficiently distinguished by the one initial letter, would probably sound to, and be sounded by, the reader almost exactly alike. The other was the use in conversation of a word sounded precisely as we sound *leisure* by a Hindu gentleman of excellent education and address. The context happened to be such that he had said many more words, and I had to put a question before I had the faintest idea that he meant *ledger*. If one had been more alert, or if there had been no such ordinary word as *leisure*, the mistake would have cleared itself at the breath. But the circumstance of the conversation chanced to be such that I spent some moments trying to fit it out with the meaning of *leisure*.

45. The misuse of *r* in Bogra and in some adjoining districts is very like that of *h* in the midland and southern countries of England. If one of the persons so misusing either of the letters hears a word containing it, or an initial vowel, from a person who pronounces it rightly, he will immediately change the sounds: if he hears it from one of his own habit he will reproduce the word as he hears it. This has often occurred to me as extremely puzzling. If the less cultured people of Bogra and of Middlesex always omitted *r* or *h*, the matter would be quite plain. But if for the first time the former hear new names, say 'Rájendra' and 'Rowland,' from one who so correctly pronounces them, they will say 'Ajendra' and 'Owland;' yet those of their own class who hear the names from them will sound them as they do. So the word *Asharh* was no doubt presented to them originally as such. They hand it down to the generations as *Ráshárh*, and a double change has to be made when they first hear from English lips the name Stevens. The result is *Ristevens*. Hindu gentlemen with the prænomen of Rám always go here by the pleasing but comic designation Ám Babu.

46. The faithful treatment by Indians of the letter *h* used to come often under my notice when I was stationed at Raniganj, and lived close to the railway. The pointsmen always talked of the *hup line*. They had heard it so called by most of the Englishmen they had met, and they reproduced what was objectively wrong but subjectively right. In the working time-table, on the other hand, the 'Hodjai bridge' was mentioned. No word has less of an *h* about it than Ajai, the name of the river which forms the northern boundary of the Raniganj subdivision. But some English subordinates had doubtless heard the people of the place call it Ajai, and that unconscious and inexplicable instinct prompted them to substitute Hajay because Ajai was right. Those of their own calibre who heard Hajay from them would not reconvert the word to Ajai, because Hajai was wrong, and therefore satisfactory.

47. The first person of the future tense is among the lower orders in Bogra often *mu* for *ba*, *khámu* for *kháiba*, &c. I have not myself heard that from elsewhere, but it may perhaps not be peculiar to the district. There is also a tendency to invert the use of the terminations *e* and *en* of the third person, especially of the present tense. One servant will call to another '*dake*' meaning 'The master calls you', in circumstances where impertinence is quite out of the question. He will again say of the other persons towards whom he does not intend the least respect, '*achhen*', 'he is present' and even of the inanimate objects: there is some milk,' *achhen*; and 'there has been trouble,' *kashta haiyachhen*. I have not heard this elsewhere, but it is unmistakeable here.

48. Within the district itself there are shades of variation in the dialect. The speech of the southern *thana* of Sherpur resembles that of the adjoining district of Pabna, where the tendency is to substitute 'h' for 's,' especially at the beginning of words, as *hinduk* for *sinduk*, *hunilam* for *sunilam*.* This I found common in the Faridpur district also. They of the north-western *thana* of Panchabibi say *hami* for *ami*. In the former word, which approaches the Hindi *ham*, the vowel is between short and long; in the latter it is very long. There is also a strong tendency in the north-west to make words Oxyton, slurring over the early syllables and accentuating the last. This is very common in words, especially proper names, most familar to the speaker. A man will sound with tolerable clearness the name of a village a mile or two off, but if one asks him the name of his own, it is often extremely difficult to catch it. This habit is, however, not uncommon elsewhere.

Changes since 1872.

49. No attempt at collection of words, more or less peculiar to the district had been formerly made: thus, if any changes have occurred, they cannot be realized and described. There are no apparent reasons for thinking that there has been any considerable modification within the last few years.

HEAD VIII.—CASTES.*

50. With regard to castes, &c., there is little of interest in this district. The great bulk of the population are Muhammadans, who call themselves Shaikhs and who are called Nasyas. These people, like the so called 'soupers' in Ireland, became converts to Islam from considerations other than those of religion, and were looked down on alike by their own relations and the conquerors whose religion they assumed. The total population of the district is 817,494, and of this 661,100 are Muhammadans.

51. Among the Hindu castes the following alone show more than a thousand adherents:—

Castes.	Males.	Females.	Castes.	Males.	Females.
1	2	3	1	2	3
Brahman	2,712	1,679	Rajbansi	1,219	1,159
Bagdi	544	575	Kamar	1,017	815
Bhuinmali, Hari, and Mehter.	3,954	3,827	Kumhar	2,113	1,899
			Malo	2,563	2,960
Chamar, Muchi, and Rabidas.	1,927	776	Napit	3,147	2,074
			Nuniya	1,600	358
Goala	1,643	1,112	Chandal	5,183	5,000
Haluikar, Maira, and Halwai.	709	537	Patni	567	583
			Sunri (including Shaha and Shaw).	1,109	977
Jugi	2,788	2,250			
Jaliya	725	691	Sutradhar	971	698
Behara	1,448	50	Tanti	1,038	915
Kshatriya and Rajput ...	2,367	2,251	Teli	1,085	885
Kaibartta	9,632	9,162	Baisnab and Bairagi ...	5,116	6,187
Kayastha	2,174	1,655	Matiyal	2,308	2,034
Kurmi	1,278	546	Buna	3,413	3,075
Kochh	10,687	10,620			

* *Vide* letter No 968J., dated 16th December 1892, from H. F. T. Maguire, Esq., Officiating Magistrate, Bogra, to the Superintendent of Census, Bengal.

52. There is not, so far as I can ascertain, anything of special interest in the history of any of these castes in this district. In it, as well as in the neighbouring districts, the only castes which are of ethnical importance are the Kochhs and Rajbansis, but here it seems probable that most of these have become Muhammadans. Why the proselytizing influence was so much stronger here than in Dinajpur and Rangpur I am unable to say.

53. The castes whose numbers have been given in paragraph 51 show, as a rule, very slight numerical variations from the figures of 1881. But here I find this difficulty that the figures give in the printed report of the Census of 1881 do not agree with those given in Mr. Risley's "Tribes and Castes of Bengal," and there is nothing to show whence Mr. Risley's figures were obtained. The castes which show the largest increase are so-called Beharas or Kahars, Kurmis, Napits, and Nuniyas. The increase is, no doubt, in each case due to immigration for labour. This is especially the case among the Kahars and Nuniyas, as appears from the small proportion of females in these castes.

54. There is some doubt about Kshatriyas and Rajputs. In the Census of 1881 Rajputs are stated to have been 300 males and 72 females. I cannot find any mention in the report of that year of Kshatriyas or Khatris, but in Mr. Risley's book the number of Khatris is stated to have been 6,401 in 1881. The present census gives a figure of 4,618 for Kshatriyas and Rajputs together, and this result does not vary much from that of 1881, if some of the Khatris have now been reported as Kshatriyas; but Khatris are of course really different from Kshatriyas and ought not properly to be classed as Rajputs. As I am not in possession of the original papers, I cannot definitely decide this point. I see that 327 persons have been now returned as Khatris.

55. In this census 1,416 persons have been returned as Jaliyas. The census returns of 1881 give 5,523 Jaliyas, and Mr. Risley gives 5,218. At the same time, I find neither Malos nor Patnis mentioned in the 1881 returns; while there are now 5,523 Malos and 1,150 Patnis. In 1881, 243 persons were returned as Mallahs, which were then apparently confused with Malos, and it is possible that the other Malos and Patnis were included with the Jaliyas. But Mr. Risley gives the number of Malos in 1881 as 1,120 and of Patnis as 1,134, and whence he obtained these figures I do not know. And there is always some confusion between Jaliyas and Kaibarttas. There is a decrease in the number of Sunris, for which I can obtain no explanation.

56. As to Matiyals no district figures for 1881 are available here. The name represents those who labour on earthwork in roads and tanks, as distinguished from Bunas, who generally work in the fields. From my own experience I should have thought that they were mostly Nuniyas, but Mr. Risley seems to think that the name is applied rather to Bagdis and Bauris. The number returned here as Matiyals is comparatively large, but I have no time now to make inquiries as to who they actually are. I do not find Bunas mentioned in the report of the 1881 census, but Mr. Risley gives their number then as 4,511. They have now increased to 6,488. They are mostly Santhals and other aboriginal tribes.

57. There is not, as I understand, in this district any special relation between the castes and the land. The Brahmans, Kayasthas, and Rajputs are, as a rule, employed in service of various kinds. The principal *zamindars* are Muhammadans. The other castes commonly follow the trades which are hereditary to them, and which I need not here define.

HEAD IX.—OCCUPATIONS.

58. With regard to "Occupations," I am compelled to follow the arrangement prescribed by the Census Commissioner, and not that given in the circular to which this is a reply, because the figures were not compiled on the lines laid down in the latter, and the connection of respective castes with occupations cannot now be ascertained except by conjecture.

59. The following table gives generally the occupations of the people by classes :—

Occupations	Numbers.			Percentage.		
	Males.	Females.	Total.	Males.	Females.	Total.
1	2	3	4	5	6	7
Class A.—Government	4,427	3 420	7,847	1 06	·86	·96
„ B.—Pasture and Agriculture ...	332,537	321,496	654,032	79·38	80·66	80 00
„ C.—Personal service	6,682	4,887	11.469	1·57	1·22	1 40
„ D.—Preparation and supply of material substances.	40,746	41,193	81,939	9·73	10 34	10·03
„ E.—Commerce, Transport, Storage ..	11,881	6,960	18,841	2·84	1·75	2 30
„ F.—Profession	6,159	5,586	11,745	1 47	1·40	1·44
„ G.—Indefinite and Independent ...	16,584	15,037	31,621	3 95	3·77	3 87
Grand Total ...	418,916	398,578	817,494	100	100	100

These figures cannot usefully be compared with those of the Census of 1881, because at that time only those who actually did work or received incomes were entered as having occupations. Hence, women depending on their husbands, children at school and in arms, and the like were not entered in the schedules. In 1891 every one had to be entered according to the occupation of the bread-winner who supplied him or her. The result is that comparatively few have been shown as unspecified, while in 1881, 39·34 per cent. of the males and 95·39 of the females were so shown. It is to be regretted that workers and dependents were not separately abstracted, but the matter has been decided otherwise. It is not easy now to say who were workers and who dependents in any particular class because the figures have not been given by ages, and so one does not know how many of the males were fit for each respective occupation. The occupations, no such as cultivator, washerman, cooly and so on, in which women help their husbands are so well known, that it is scarcely necessary to repeat them.

60. The figures show that 80 per cent. of the people of the district are supported by the land, and this does not include personal servants of the richer landholders. The other classes scarcely require notice. In class C the largest group is that of barbers, while there are very few washermen. In class D the largest group is that of fishermen, whose trade supports 15,677 persons. There are 3,110 grain-dealers and 4,634 grocers, who, under different names, are probably all *mudis*. Nine thousand six hundred and twenty-five persons live by the sale of oil. Six hundred and sixty-eight persons are said to be stationers or their dependents. These men really keep shops for the sale of miscellaneous fancy goods. Four thousand nine hundred and thirteen persons are dependent on cotton weaving. There are 7,797 persons supported by gold and silver work, 2,020 by blacksmiths' labour, 3,810 potters, and 3,374 carpenters.

61. In class E the group of the first importance is that of money-lenders, by which trade 2,735 are supported, and it is curious to note that there are more females than males. There are 2,163 general merchants and their dependents, and 3,861 unspecified shopkeepers. These again are, no doubt, mostly *mudis*. There are 4,690 palki owners and bearers, which shows how largely this mode of conveyance is still used. In class F 4,419 persons are supported by religion, and 2,019 by the practice of medicine without diploma. There are 2,500 bandmasters and players, of whom 1,227 are females.

In class G there are 2,862 tank diggers and 4,249 rice pounders and huskers. Of the latter class 3,098 are females. Twelve thousand one hundred and fifteen persons live by general labour. Of these 4,309 are females. One thousand and four are returned as living by disreputable means, of whom 844 are females. Even disreputable females generally in the mufassal continue their chief occupation with some other occupation, and this latter is shown in the schedules. Eleven thousand one hundred and ninety-seven are returned as beggars, of whom 6,291 are females.

HEAD X.—ADMINISTRATIVE.*

62. *Administration.*—The general instructions contained in the Government circulars and in those from the Provincial Superintendent were all closely followed in all their minute details (*a*).

Points of departure from general instructions.

63. In forming the list of villages included in each *mauza* area, the definition of a village given in paragraph 2 of circular No. 10, dated the 30th July 1890, was always (*b*) applied. The police not proving themselves competent to do this work properly, the Sub-Deputy Magistrate of Bogra was entrusted with it in *thanas* Khetlal, Panchabibi, Nawabganj, and Adamdighi, and two experienced ministerial officers were deputed to do the same in *thanas* Shariakandi, Sherpur, and Sibganj; while the head-quarters *thana* of Bogra was left to be done by a Deputy Magistrate. From the nature of the work it could not be done by local inquiries, except in a few cases. The village *panchayets* and *chaukidars* were called to a few centres, and in the vast majority of cases the true villages were determined by an extensive and thorough cross-examination. Thus, in several instances, *paras* and *muhallas*, which ranked as villages in the Census of 1881, have now been amalgamated with their central villages.

Definition of a "village."

64. The delimitation of the village areas has not been an easy task in all cases. Sometimes two adjoining villages—owned by different *zamindars*—are so irregularly interlaced that it became a very difficult task to demarcate them. Separate ownerships appeared to be the only reason for separate names in such cases (*c*).

65. The population of the district is almost entirely rural, and the great bulk of the people are scattered in tiny hamlets over the face of the country. They show no tendency to gather into large villages. In several instances a solitary house in a *mauza* has been counted as a village. Villages inhabited solely by Kôls and Santhals from Chota Nagpur and Santhal Parganas (known here as Bunas or "people of the woods") sometimes come suddenly into existence and vanish with equal suddenness. They are also liable to shift with their occupants. These facts are visible in *thanas* Panchabibi and Sherpur (*d*), where Bunas come in large numbers and occupy themselves with clearing jungles, digging tanks, making

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* *Vide* letters Nos. 742J. and 950J., dated 4th December 1891 and 23rd January 1892 respectively, from E. B Harris, Esq. Officiating Magistrate of Bogra, to the Superintendent of Census.

(*a*) Correct.

(*b*) Correct.

(*c*) I have myself found several such instances.

(*d*) Yes.

roads. They often get leases rent-free for two or three years, with small advances free of interest, and convert dense jungles into arable fields. When the time comes for the *zamindar* to demand rent, they leave the old villages and seek their fortune in new jungles.

66. The greatest difficulty in grouping houses into villages was met with in the *chars* which fringe the Daokoba. Compact ranges of houses are rare, and generally the houses raised on the land, belonging to one and the same *zamindar*, make up a village with a distinct individual name, even though some of these isolated houses are more than a mile apart.

Definition of a "house."

67. The definition of a house contained in the second instruction to supervisors, in which the element of commensality has been prominently put forward, was communicated to the census officers before the commencement of the work of marking and numbering of houses. Remembering the definition of a house adopted in the Census of 1881, all the Charge Superintendents inquired whether a homestead inhabited by more than one commensal family, but having only one gate, should bear one or more than one number. It was clearly explained to them that commensality, and not separate and independent communication with the public roadway, was to be the criterion for a house. In order to be quite certain that no mistakes were made by enumerators and supervisors on this point, the attention of all inspecting officers, gazetted and non-gazetted, was specially drawn to this matter by a note for reference. In some rare cases it was detected that two or more commensal families had only one number over their common gate (*e*). It could not be known whether such mistakes were due to the ignorance of the enumerator, or to the intentionally false information from the householder, who might dread an increase in the *chaukidari* rates on account of plurality of houses. Prompt measures were taken to correct these defects, and both the enumerator and the householder concerned were let off with a slight censure. I have no doubt now that the number of occupied houses returned is an accurate index to the number of separate commensal families in the district (*f*).

68. To make the correct application of the definition of a house doubly certain, an additional instruction was issued to all the census officers to enclose within brackets such houses in the block-list as have only one communication with the public roadway. Thus, I possess the additional statistics of the number of joint families in the district.

69. A striking proof of the correct application of the definition of a house is afforded by the following figures for the number of persons per occupied house in each *thana*:—

Bogra	...	...	5·91
Adamdighi	...	...	5·90
Sherpur	...	...	5·93
Sibganj	...	...	5·73
Panchabibi	...	...	5·59
Nawabganj	...	...	5·57
Khetlal	...	...	5·53
Shariakandi	...	...	6·54

The figures for the first seven *thanas* are nearly uniform. The somewhat larger average for Shariakandi is accounted for by the fact that the general lowness of the country, the greater part of which is flooded during the rains, does not afford plenty of suitable sites for new houses (*g*). I venture to state that the above facts present an external evidence of the accuracy of the census in the district.

70. The towns of Bogra and Sherpur show an average of 4·61 and 4·14 respectively; nor is it a matter of surprise, considering that a large number of the residents in towns are traders or shopkeepers whose families do not reside with them (*g*).

Size of the "charge" or "sub-charge."

71. In accordance with paragraph 1 of circular No. 9, dated 29th July 1890 the eight *thanas* in the district formed eight charges. Besides these, the two municipalities of Bogra and Sherpur formed two separate charges under the superintendence of their respective Chairmen. The following table shows the sizes of the different *thana* charges:—

Thana.		Area in square miles.
Bogra	...	... 360
Shariakandi	...	... 251
Panchabibi	...	... 203
Adamdighi	...	... 191
Sherpur	...	... 163
Sibganj	...	... 123
Khetlal	...	... 119
Nawabganj	...	... 85

72. There was a difficulty at first in forming sub-charges. Of the three outposts in the district, Dhunat has jurisdiction in portions of the *thanas* of Bogra, Sherpur, and Shariakandi, and similarly Dubchanchia is made up of portions in *thanas* Bogra and Adamdighi. The absence of rural sub-registry offices in the district deprived it of another important resource for sub-charges. It was not, however, till after the delimitation of the blocks and

(*e*) I paid special attention to this matter in my numerous mufassil inquiries. Several cases at first raised doubts, but in nearly every one I found, on further inquiry, that the rule had been rightly worked.
(*f*) I believe it is all but perfect.
(*g*) Quite correct.

the distribution of enumeration books, that the officers in charge of the outposts of Dhunat, Dubchanchia, and Madhupur were appointed inspectors over their jurisdictions.

Size of the circle.

73. Considerable difficulty was felt in securing the services of a sufficient number of competent supervisors. The suggestion of appointing school masters was followed in the beginning. But this agency being very limited and not being uniformly distributed over the district, only half the total number of circles could be officered by school-masters. Recourse was then had to the more respectable residents of villages, *zamindars*, *naibs*, and *gumashtas*, and intelligent village *panchayets*. In this way the district was divided into 222 circles, with an average of 630 houses in each. It may be noted here that the average in 1881 was 2,210 houses.

Size of the block.

74. The operation of blocking was done at head-quarters. In the great majority of cases the blocks consisted of from 20 to 40 houses. The average number of houses in a block was 26, against 44 in the Census of 1881. The great disparity between these two figures can be accounted for by the fact that every village of less than 50 houses, however small, forms a separate block in the Census of 1891, while several small villages formed one block in that of 1881. The total number of blocks in the district is 5,389, and in about 40 of these only does the number of houses exceed 50.

Numbering of houses.

75. The houses were marked and numbered by the enumerators, aided by the village *panchayets* and *pradhans*. Such inexpensive materials as chalk, red ochre, the tarry product of the *gáb* fruit, white clay made into a paste with water were employed for marking. In the villages within the jurisdiction of the outpost of Dhunat special care was taken to make the numbers conspicuous. A prominent part of the wall was *leeped* with common earth, and when dried the number was written in red or black. Everywhere the people preserved the numbers most carefully, and did not allow them to be erased (*h*).

Cost of numbering.

76. The actual cost for the materials for house-numbering was in most cases absolutely nothing, since the enumerators could get them for the asking. In those cases in which they had to be purchased the cost was a nominal one. The fact that no bill has been received from any part of the district on the head of house-numbering is a strong proof of the insignificant nature of the actual cost. To attempt a rough estimate, I may safely say that the district was marked at an actual cost of less than Rs 50.

77. Nothing was paid by my office. The entire cost was borne by the enumerators or *panchayets*.

Practicability of permanent numbering.

78. Nearly all the numbers affixed to houses are in danger of being washed away during the next rainy season (*i*). In the block-list of each enumerator's block, however, there is in a small compass a permanent record of these numbers, so that the numbers marked in the Census of 1891 can be restored whenever it is proposed to do so.

79. Were I to make a suggestion, I would say that if it be desirable to number all the houses in every village permanently, such numbers should also be borne in the registers of assessment and collection of *chaukidari* rates maintained by the village *panchayets* (*j*). Such registers are supplied by the Superintendent of Government Printing, and may easily be made to contain an additional column for numbers.

The block-lists may be transferred to these registers, in which both payers and non-payers of rates may be entered in the order of the block-list. No entries will, of course, be made in the third column (viz., amount assessed) for non-payers.

80. Small pieces of wood or tin, bearing a number (in the vernacular) corresponding to that in the block-list, will have to be affixed to each house. This can easily be effected by the instrumentality of the village *panchayets* under the supervision of the police.

81. It will be cheaper in the long run, and at the same time it will secure a desirable uniformity throughout the province, if the marked pieces of tin or wood be supplied to the *panchayets* by Government. The cost (which cannot be excessive) will be debited to the Chaukidari Fund of each village.

82. In connection with this subject, I may suggest that in the absence of a legal definition of a 'house' in the Village Chaukidari Act, that given in the second instruction to supervisors may be adopted in the assessment of chaukidari rates.

83. Even in the short period which intervened between the first numbering of houses and the final enumeration on the night of the 26th February, new houses were built, and one commensal house broke up into two or more. The enumerator had to report these matters to the supervisor, and the necessary alterations or additions had to be made in the block-list. Provision should therefore be made for such cases. In my opinion it ought to be left to the *panchayet* to make the corrections, and to report at the *thana* within a reasonable time after the occurrence

Enumerators and supervisors Their classes.

84. *Agency.*—The census of the district has been taken by the unpaid agency of residents in villages and towns. Nearly half the supervisors were taken from the class of teachers and *gurus*. The rest were *talukdars*, *zamindars*, *naibs*, or respectable villagers of independent means.

85. It is a notorious fact that members of the village *panchayet* are not, in most instances, men of educational acquirements. Men, other than *panchayets*, were therefore

(*h*) Correct. Their conduct in this and in all other matters connected with the census was quite admirable.
(*i*) This will have to be tested.
(*j*) A good idea.

selected for the work of enumeration. Where available, unemployed young men who had received some kind of vernacular education in the village *pathsalas* were employed. Owing to the backward state of education in the district, great difficulty was experienced in obtaining the gratuitous services of competent enumerators. After some changes the list of enumerators, as it finally stood, consisted of semi-educated cultivators (*k*), shopkeepers, *mahajans'* clerks, *gumashtas*, and other rent-collectors of *zamindars* and the like.

In the towns of Bogra and Sherpur the services of a better class of men were secured. At Bogra the enumerators were chiefly *mukhtars*, *mukhtars'* clerks, ministerial officers in the courts, &c. At Sherpur they were private individuals who could read and write, shopkeepers, &c.

86. For the enumeration of travellers at ten fixed stations, ten writer-constables were employed. In the cases of fairs the *naibs* or chief agents of the *zamindars* on whose land the fairs were held, and who bore the cost and derived the profits of the fairs, were appointed supervisors, and the *gumashtas* or *muharrirs* under them did the duty of enumerators. For the enumeration of the river population, grain-dealers, brokers, and others who are directly concerned with the traffic in rivers were employed. In difficult places like the *chars* on the Daokoba, the enumerators were assisted by literate constables on the night of the census. The enumerators were accompanied in their work by the members of the village *panchayat*, and the *chaukidars* were strictly ordered to keep the enumerators in communication with the supervisors and Charge Superintendents. In this way a great deal of unnecessary travelling of the census officers was saved.

Willingness of supervisors and enumerators.

87. Immediately after the issue of letters of appointment to supervisors and enumerators, letters of excuse were received for a few days. But when it was explained to them that they were bound by law to do the work, they set their hearts to do their duty zealously and efficiently. It is extremely creditable to them that they did their gratuitous work with a neatness and accuracy that is seldom visible in paid work. Enumerators have been found to walk miles to remove their doubts about some instructions for filling up the schedule columns (*l*). It is a noteworthy fact that some of the ill-educated enumerators, who plough their land with their own hand, surpassed the educated enumerators in the towns in producing more careful and satisfactory schedule books. I should like to reward the zeal of the supervisors and enumerators with printed letters of thanks. These will be prized by them better than more substantial rewards.

Census prosecutions.

88. There was no prosecution under the Census Act of any supervisor, enumerator, or other census officer in the district. Nor was there even any necessity to have recourse to the penal provisions of the Act.

89. The only prosecutions connected with the census was that of two men in *thana* Shariakandi who attempted to extort bribes from their neighbours. One of them disguised himself in the garb of a police officer, and calling himself 'the *daroga* of four *thanas*' went about in the night to inspect the marking and numbering of houses. He was sentenced to one year's rigorous imprisonment. His companion, who abetted the offence by inducing the duped villagers to offer *nazars* to appease the anger of the *soi-disant* police inspector at seeing some numbers misplaced, was sentenced to six months' rigorous imprisonment (*m*). The employment of a large number of gazetted and non-gazetted officers in the work of inspecting the marking and numbering of houses and the preliminary enumeration in all parts of the district, no doubt gave the offenders a hint for making a little harvest to themselves by imposing upon their credulous neighbours. Happily the crime was detected in its very inception, and I am glad to be able to say that the culprits were promptly dealt with and severely punished. Their case served as a wholesome warning all round.

Pecuniary expenditure of supervisors and enumerators.

90. Some enumerators, out of a desire to produce clear books, made rough books (*n*), in which they began the preliminary enumeration. This cost them about an anna. So that, including the necessary red and black ink and pen, the whole expenditure incurred by an enumerator could not have exceeded an anna and a half. Moreover, the enumerators considered it to be such a trifling amount that they have neglected to submit bills for the expenditure The census circles being of very small areas, the supervisors had to incur no expenses for travelling. As already stated, communications between enumerators, supervisors, and Charge Superintendents being carried on by *chaukidars*, the supervisors were not called at the *thana*, except for very special reasons.

Paid census officers.

91. No paid census officers were employed for the district.

92. *Attitude of the People.*—Experience of the enumerations of 1872 and 1881 has long removed the feelings of alarm and distrust which were exhibited in some quarters on the occasion of the previous censuses, and the people have now grown accustomed to such inquiries. This time even the most ignorant portion of the population did not evince the slightest alarm, and no absurd rumours were circulated. In every village that I inspected, I found the people cheerful. They accompanied me in great numbers, while I was engaged in testing the preliminary enumeration.

(*k*) I think the education of the average enumerators was considerably better than these words would suggest. Most of the books were *very* well written; only a moderate number indifferently; very few badly. At Dubchanchia and at Shariakandi nearly all the books were very good indeed.

(*l*) See notes (*h*) & (*k*).

(*m*) The latter sentence was reduced to three months by the Judge, on appeal; the former, of one year's rigorous imprisonment, was affirmed.

(*n*) I saw many.

(*o*) Correct.

93. Very few, however, even among the educated portion of the people, understood the real object of the census. The rude villagers looked upon the census as the effect of a direct mandate from the Queen-Empress to number her subjects. In several instances the village *mandals* and *pradhans* were disposed to be communicative, and wanted to know what could be the object of the *Maharani* in numbering her people. When the reason was explained, they appeared to become perfectly satisfied.

94. The cheerful patience with which the people endured the repeated inquiries of enumerators and inspecting officers without a grudge or murmur, was a clear indication of the exceedingly calm and submissive attitude of the people—an attitude most favourable to the success and accuracy of the census.

95. The only dread that was found to exist in some places was that of losing the numbers. In some villages, in the Shariakandi *thana*, the numbers (marked on pieces of tin or wood) were found to be carefully looked up in boxes, so that children might not destroy them or do away with them. In a few instances the numbers of 1881, and even of 1872, were shown preserved with religious care.

96. *The Result.*—It is generally believed that no census can be mathematically accurate. There is always a greater or less margin of inaccuracy. In the case of the present census of the district, I have strong reasons to believe that the utmost possible amount of accuracy has been secured, not only in respect of the actual number of males and females present in the district on the night of the 26th February, but also about the fourteen heads of information for each such person (*p*). Many hundreds of enumeration books were examined by my predecessor and his gazetted and non-gazetted subordinates, and the books were found to be wonderfully neat and correct.

Accuracy.

97. The only head on which I do not expect great accuracy is that of age. Age statistics are notoriously inexact. Moreover, a great deal of ignorance and laxity prevail about age in the population. Age figures for females are always far less accurate than those for males. I believe, however, that there has seldom or never been any wilful misstatement or concealment. Few old men (*q*) knew their age within five or ten years. They would ordinarily state their age in round numbers, 40, 50, 60, and so on.

98. Some difficulty was at first experienced by supervisors and enumerators in filling up the column of sub-castes for Hindus. This being a new feature in the Census of 1891, very little help was obtained from the statistics of the previous census. A list was therefore drawn up of the principal sub-castes occurring in the district, and was circulated to all the Charge Superintendents, supervisors, and inspecting officers. This list helped them a great deal in questioning the people about their sub-castes (*r*), and, as was expected, many sub-castes not contained in the list have been added by these inquiries.

99. All the *thanas* in the district show an increase of population in the last decade from 6·96 in *thana* Sherpur to 16·64 in *thana* Khetlal. This is just what is to be expected in a country possessing a considerable area of rich cultivable land, producing much more than is required for the supply of the existing population While cultivation is extending, the decreasing influences of famine and disease were not felt in the last ten years. Though the people marry early, they, as a rule, do not marry on insufficient means (*s*). They are always able to rear their families, and infant mortality is below the average. Most of the elements favourable to the growth of a prosperous peasantry in Bengal are to be met with in the district. The rate of wages is high, and food is for the most part cheap. Rents are light in comparison with the production of the soil. The Eastern Bengal Railway, which runs for 39 miles through the western part of the district, has made the production of the staples of rice, jute, &c., very remunerative.

Increase of population.

(*s*)

100. The following table will show the increase of population in the several *thanas* during the last two decades :—

Name of Thana.	Percentage of Increase in 1881.	Percentage of Increase in 1891.
	Both sexes.	Both sexes.
1	2	3
Bogra	6·3	9 3
Shariakandi	5·6	11·6
Sibganj	4·2	13·9
Panchabibi	3·5	9·1
Khetlal	3·6	16·1
Nawabganj	7 1	13·6
Adamdighi	13·1	15·2
Sherpur	6·5	7·5
Total ...	6·5	11·2

(*p*) Correct.

(*q*) Old people often exaggerate their age very greatly ,and their neighbours believe them. An old man of about 75 told me that he was 102, and the neighbours corroborated him

(*r*) Great care was taken about this. I found more mistakes in respect to this and to age, than in any other matter. books were so well examined, however, that probably few mistakes about sub-castes remained uncorrected.

(*s*) Correct.

From the foregoing table it will be seen that there has been a steady and rapid increase of population in the Adamdighi *thana* in the last twenty years. This is quite natural, considering that this *thana* is the most productive and highly-cultivated portion of the district. It contains scarcely any jungle, large waste lands, or big swamps. It is in its entire extent a level and open tract, and the soil is well adapted to the growth of fine rice. The rapid development of an export of rice has produced a prosperity among the cultivating classes to which most other districts are strangers. The railway has been a boon to the people of this *thana*.

101. Similar remarks apply to Khetlal, which comes next to Adamdighi in point of increase. The soil of this *thana* is not encumbered with jungles or marshes. A large busy export of rice is going on by way of the nearest mart of Jaypur *hát*, which is a railway station. Under these favourable influences the tendency to a rapid increase of population is free from any check.

102. Speaking generally, the increase in population has been found to be greater in the *khiar* tracts, west of the Karatoya, than in the *pali* tracts to the east of that river. The swamps and marshes in the east are liable to be flooded in the rains, and the rotation of crops so profitable in the west are unknown in the east. As a matter of fact, a slow but steady emigration from the Shariakandi *thana* to the Government *khas mahals* in Panchabibi is going on, and a small settlement, called Shariakandipara, is to be met with near Khanjanpur.

103. It can be safely affirmed that other conditions remaining the same, the increase in population depends on the material prosperity of the people. The scale of the increase of population in the several *thanas* is, as far as possible, in the same descending order as the prosperity and standard of comfort in them.

104. *Abstraction.*—The work of abstraction could have been finished soon if the tasks for the second-half of the abstraction procedure were fixed at a higher rate (say by a third) than for the first half. The tasks for the different sheets were, by no means, beyond the capabilities of the abstractors, and it was found that, in several instances, one abstractor did his own allotted work, together with that of his friend who was taken ill.

Time.

105. The pay allowed was sufficient to attract the best men available in the district for the purpose. For a temporary establishment, a more liberal fund for rewards should have been reserved for the best workers.

Pay.

106. The test-slip was very useful in correcting discrepancies of age-periods and the totals of the different religions. But it could not have been a thorough check on all kinds of errors that the abstractors might commit. Nor is it possible to devise a handy and, at the same time, practical test-slip which can serve the purpose of a thorough check. A rapid and practical check to all errors would be to have all the sheets abstracted twice over by different hands. This process will obviate the necessity of adjustments (which from its nature is an unsatisfactory procedure). By increasing the daily tasks, and by keeping the pay of the abstractors at Rs. 12, it is possible to secure both economy and absolute accuracy. In this process it will be necessary to keep an establishment of comparing clerks instead of test-slip clerks. A couple of comparing clerks will of course work conjointly. Abstractors found to have committed more than a certain percentage of errors will be fined. I may add that a comparing clerk of average intelligence can correct most discrepancies easily by a direct reference to the schedulebooks. The process of correcting errors, detected by the test slip, by direct reference to the schedule books, was found very efficient in many cases during the latter period of the compilation work.

Test-slip.

107. *Tabulation.*—The work of tabulation of a particular sheet should, as far as possible, be left to the same persons who did its abstraction. In this way a loss of time due to deciphering the writing of a different man will be avoided. It will also remove the errors due to the different modes of ticking of different abstractors. Owing to the idiosyncracies of abstractors ticks are placed above or below the printed line against a particular head of the abstraction sheet. Many errors in tabulation were owing to the misreading of ticks.

108. I endorse the opinion of the Census Superintendent that it appears inadvisable to begin on all abstraction sheets at once. The whole staff should be employed at first on the simplest abstraction sheets (IV, V, VI, and VII), and should then advance to the more difficult (II, III, and X), the most intricate (I and XI) being withheld till the staff was trained and inefficient men weeded out.

Suggestions for the next census.

109. About the increase of the pay of abstractors from Rs. 12 to Rs. 18, it is doubtful whether this increase will attract a decidedly better class of candidates Much of the success of a temporary establishment like the census office depends upon the judicious selection of clerks. The clerks in this office were invariably appointed after a preliminary examination in ticking the sheets quickly and accurately. In these days of the advance of primary education in Bengal, there will be no want of suitable men to perform the mechanical work of abstraction and tabulation for Rs. 12 a month. Only the really deserving men should be rewarded according to the work done by them. There will be another way of rewarding the labours of good workers; the tabulators should be paid by the piece.

110. All the rules for abstraction and tabulation should be in the hands of the Magistrates some time before the work begins. And if training centres be necessary for the next census (which, by the way, I consider to be a costly institution of rather doubtful profit), the Inspectors only might be called then to show that they have well understood the rules.

L. A.—Reg. No 2778J—90—6-5-95.

DISTRICT CENSUS REPORT.

No. 1977, dated Pabna, the 15th March 1892.

From—C. J. S. FAULDER, Esq., Officiating Magistrate of Pabna,

To—The Secretary to the Government of Bengal, Financial Department.

WITH reference to Circular No. 6TF., dated the 3rd October 1891, I have the honour to submit the accompanying District Census Report.

REPORT ON THE CENSUS OF THE DISTRICT OF PABNA, 1891.

HEAD I.—EARLY HISTORY, &c.

THE district of Pabna forms the south-east corner of the Rajshahi Division. It is bounded on the north by the districts of Rajshahi, Bogra, and Mymensingh; on the east by the river Jamuna, separating it from the districts of Dacca and Mymensingh; on the south by the Padma, separating it from the district of Nadia; and on the west by the districts of Rajshahi and Nadia. The area as determined by the Boundary Commissioner in March 1875 was 1,838 square miles, 1,847 square miles were taken to be the area in the census of 1881, and 1,839 square miles in the census under review. I should say that, as a matter of fact, the encroachments, both of the Ganges and the Brahmaputra, on this district must have reduced its area much more than these figures would indicate; but as such encroachments are gradual, they are not measured. The jurisdiction of the Magistrate and Collector are identical in all matters except the payment of land revenue. Nearly in every police circle there are still some few estates, the revenue of which is paid into the treasury of another district.

2. Some important changes have been effected in the jurisdiction of the district subsequent to the year 1872. On the 27th January 1875 650 villages were transferred from the district of Mymensingh, and 1,092 villages from the Rajshahi district to this district. On the 22nd November 1877 seven villages were transferred from this district to that of Nadia. Owing to disputes arising from changes in the course of the Brahmaputra, Ganges and Meghna, it was ordered on the 17th September 1891 that the main stream of those rivers, under whatever local names they may be called, flowing between, or bordering on, the districts of the Dacca Division, would be the boundary for administrative purposes between the districts on both sides of the rivers.

3. This district forms an important portion of the tract of country lying north of the river Padma, between the Karatoya and Mahananda rivers and known as Barendra Bhumi. Numerous sub-castes of Hindus, from the Brahmans downwards, take their name from it. The Hindus who settled in this part of the country were called Barendra in contradistinction to their brethren who settled in Rarh.

HEAD II.—MOVEMENTS OF THE POPULATION.

4. There has been an increase of 3·8 per cent. only from that reported in the census of 1881 in the whole population of the district. There appears to have been a decrease of 1·8 per cent. of the population in the Sadar subdivision, and an increase of 8·8 per cent. in the Sirajganj subdivision. The causes to which the decrease in the Sadar subdivision appears to be due are internal transfers of villages from the Sadar subdivision *thanas* to the Sirajganj subdivision *thanas*, and also to the inroads of the Padma and Jamuna in the south-east of the subdivision by carrying away the river bank villages.

5. In 1887 about 35 villages, containing nearly 5,188 persons, were transferred from Dulai police circle to the Shahzadpur *thana*; six villages were, on the other hand, included within the Dulai *thana* which belonged to Ulapara. On comparing the present course of the Ganges, which is the southern boundary of the district, with the course of the river 38 years ago, when the *thak* survey took place, some 23 or more villages named in the map in Pabna, Dulai, and Mathura circles appear to have been washed away. The revision of registers A and B showed that a depopulation of 7,838 persons in the Mathura police circle alone has taken place since 1881, which is undoubtedly due to the encroachment of the river.

6. The following statement shows the increase and decrease in each *thana* in 1891 (+ and — signify respectively increase and decrease) :—

		Males.	Females.	Total.
Pabna ...	1881	93,324	96,374	189,648
	1891	91,688	94,539	186,227
	Difference	— 1,586	— 1,835	— 3,421 or 1·8 per cent.
Chatmohar ...	1881	65,106	68,361	133,467
	1891	66,258	68,156	134,414
	Difference	+ 1,152	— 205	+ 947 or ·7 per cent.
Dulai ...	1881	90,052	92,394	182,446
	1891	90,852	93,293	184,145
	Difference	+ 800	+ 899	+ 1,699 or ·9 per cent.
Mathura ...	1881	51,064	51,422	102,486
	1891	47,300	48,402	95,702
	Difference	— 3,764	— 3,020	— 6,784 or 6·6 per cent.
Sirajganj ...	1881	110,384	1,08,801	219,185
	1891	122,361	1,15,792	238,153
	Difference	+11,977	+ 6,991	+ 18,968 or 6·6 per cent.
Shahzadpur ...	1881	106,674	113,737	220,411
	1891	116,853	123,903	240,756
	Difference	+10,179	+10,166	+ 20,345 or 9·2 per cent.
Raiganj ...	1881	47,116	45,258	92,374
	1891	51,826	47,084	98,910
	Difference	+ 4,710	+1,826	+ 6,536 or 7·7 per cent.
Ullapara ...	1881	84,641	87,070	171,711
	1891	90,773	93,312	184,085
	Difference	+ 6,132	+ 6,242	+ 12,374 or 7·2 per cent.

7. The first point that strikes one is the general increase in the Sirajganj subdivision, namely 8·3 per cent., and the general decrease in the Sadar subdivision, namely 1·1 per cent. The following causes were assigned in the report of census operations :—

"The decrease in the Sadar is somewhat larger than appears from the figures, for the following reason :—It is not likely that there were many more boatmen and travellers then than now; yet only 2,422 were enumerated in 1881, and 9,380 in 1891. On the other hand, it may be that in 1881 many of the boatmen were enumerated as being at their houses, and were not struck out at the final census. The diminution in Pabna and Mathura, and the slight decrease also in Dulai, I attribute mainly to the action of the river, which, from about 10 miles west of Pabna town to 6 miles east, has trended north continually for the past decade. Again, lower down it has carried away altogether the south-east corner of the district, washing away villages in Mathura, estimated to contain nearly 8,000 persons. The Atrai river, which used to bend to the east and fall into the Jamuna, now falls direct into the Ganges (Padma) river, the latter having cut away all the land through which the eastward bend of the river Atrai used to pass. The effects of the change in the course of the Ganges do not stop here. Having cut away its northern bank, it now spreads over the country, leaving in many places such a deposit of sand as has ruined the fertility of the land, and has during the last two years caused distress in the south of Pabna, Dulai and Mathura, which last year necessitated relief works. A sharp attack of cholera in each year also followed the floods, and it is pretty certain that many cultivators have left their lands and gone north. For the decrease in Chatmohar it is difficult to account. The decrease is very small altogether, but there is actually an increase in the male population and decrease in the females.

"Something of the depopulation of the Sadar may also be attributed to the profitable nature of the jute growing in the north of the district, *i.e.*, in Sirajganj subdivision. Here

we find a great increase in the population, but the increase is rather in the male than in the female population." Roughly, in Sirajganj the increase of males to that of females is 11 : 0; in Raiganj 4·7 : 1·8. "This fact, in combination with the general increase, proves that the cause is immigration. That immigration is due, as I have before stated, to the pressure of the river on the south and the profits of the jute trade, with the facilities afforded by the Harasagar, Phuljhur, Baral and other rivers for conveying it south-eastwards towards Goalundo. Sirajganj *thana*, and in a greater degree Shahzadpur, have also been affected by the easterly shifting of the Jamuna river. The boundary of the district is its eastern bank, and it will probably be found that the Mymensingh *thanas* opposite have decreased from the same cause. This does not apply to Mathura *thana* to the south, where the midstream is the boundary, and where the river has not so distinctly been diverted eastwards."

8. The census compilation thus classifies the villages and towns in the district. There are two towns, having each a municipality, namely, Pabna and Sirajganj. There are altogether 3,890 villages.

9. There does not appear much distinction between urban and rural population, except that in towns people of other nationalities, *i.e.*, people born in other parts of the country, are to be met with in greater numbers than in the rural area, where a few people born in distant districts and provinces are met with as petty traders, *paiks*, *chaukidars*, and menial servants. Amongst the agricultural classes there is no migration in search of land in distant districts. People who have no lands for cultivation are seen to cross over the Jamuna to the district of Mymensingh in search of work. They go in batches and return after the reaping or harvesting season ends. Amongst the professional classes none are found to emigrate to other districts for employment, except those belonging to quite the upper classes, who are in Government and other service in other districts in considerable numbers. On a comparison with the figures of immigrants, or rather people of other districts censused within this district on the 26th February 1891, with the figures of 1881, there appears to be an increase of males born in Dacca, Nadia, Jessore, Sonthal Parganas, Chittagong, Hazaribagh, Mirzapur, Monghyr, Patna and Saran, and of females in Dacca, Patna, Saran and Sonthal Parganas, and a decrease in the male emigrants born in Rajshahi, Bogra, Burdwan and Lohardaga, and in female emigrants in Mymensingh, Nadia, Rajshahi, Bogra, Burdwan, and Lohardaga. The number of Sonthalis found in this district amounts to 155 in place of 7 only censused in 1881.

10. There appears to be an increase of 524 males and 46 females among the immigrants from Faridpur since 1881, the number censused being 2,822 males and 1,385 females. These are chiefly people employed in Government and *zamindari* services—cultivators censused in the *chars* of the Padma within the jurisdiction of Pabna—but the residents of the river bank villages of Faridpur. Some of the females can be accounted for from the fact of their marriage taking place with people of this district; 2,272 males and 763 females (in place of 1,686 males and 568 females) from Dacca can be similarly accounted for. Many of these, as well as those from Faridpur and Nadia, are boatmen of those districts censused in Pabna. There are 6,780 males and 3,693 females (in place of 6,376 males and 4,527 females) from Nadia. There appears to be a very slight decrease of females from Nadia, whereas there is an increase in the males. The decrease is only for 834 females, and can be explained away on the ground of there being fewer marriages. There are 2,503 males and 1,570 females in place of 2,516 males and 2,178 females from Mymensingh. The male population has remained constant, while the female immigrants appear to have decreased by 608 souls. No better ground than that there have been fewer marriages within the past ten years can be assigned for this decrease. The presence of the Mymensingh immigrants can be also explained as being in service and as boatmen and traders at Sirajganj; 3,924 males and 3,473 females are found in place of 4,251 males and 3,511 females from Rajshahi. Here it also appears that there has been an increase in the males and decrease in the females. Bogra gives the same result—225 males and 1 female in place of 42 males and 0 females from Chittagong. The increase in males from Chittagong can be explained by the fact of there being more boatmen from that district censused here: 1,553 males and 488 females from Hazaribagh in place of 783 males and 438 females in 1881 have been censused here. The increase in the males can be explained by the fact of there being more labourers and palki-bearers coming into the country to find work: 1,515 males and 160 females in place of 565 males and 108 females from Muzaffarpur can be also explained by the fact of these people finding employment here as *barkandazes*, *paiks*, constables, and other servants: 692 males and 58 females in place of 361 males and 78 females from Monghyr can be similarly explained: 622 males and 172 females in place of 233 males and 46 females from Patna can be also similarly explained: 1,666 males and 135 females in place of 366 males and 49 females from Saran can be explained on the ground of cloth merchants and traders and other servants to be found in the district. The presence of 6,738 immigrants from the North-Western Provinces can be explained by the almost exclusive monopoly of the jute trade and cloth trade at Sirajganj by the so-called Kayas Forty-one male and 10 female Europeans were censused in this district, and no doubt consist of the officials and others employed in the mills, flats, and steamers.

11. There have been found 640,201 males and 668,691 females (= 1,308,892) born in this district, showing an increase of 20,503 males and 21,775 females (= 42,278), *i.e.*, 3·3 per cent. The district percentage of increase over the whole population is 3·8 per cent.; therefore a very small emigration, if any, has taken place from this district. The coolies

going from Calcutta to work in the tea gardens of Assam have to pass by Sara. The inhabitants of this district never as a rule join the emigrants to Assam; some of them may be seen to settle in distant *chars* in the Jamuna and Padma, where good land is to be had at nominal rents. The jungle and swamps near the big *bils* in the district are seen being gradually inhabited and cultivated by small tribes of Bunas. As for immigration, the North-Western Provinces supply the greatest number; the posts of *zamindars*, *sardars*, *lathials*, and *barkundazes* are filled up from this class. Merchants of Marwar in great numbers are to be found at Sirajganj, but these are not permanent settlers in the district: they go away as soon as they can amass sufficient wealth to return to their country. There are no mining centres in this district.

Head III.—Varying Density of the Population.

12. The table below compares the density of the different *thanas* since 1872:—

Thanas.	Area in square miles.	Number of towns and villages.	Number of houses.	Total population.	Persons per square mile.	Village per square mile.	Persons per village.	Houses per square mile.	Persons per house.	Year.
1	2	3	4	5	6	7	8	9	10	11
Sadar Subdivision.										
Pabna ...	318	373	34,344	180,038	566	1·1	483	108	5·2	1872
	305	597	34,881	189,648	639	1·9	317	119	5·4	1881
	297	552	36,296	186,227	627	1·9	340	122	5·1	1891
Chatmohar ...	224	316	24,538	126,628	565	1·4	401	110	5·1	1872
	211	435	23,390	133,467	633	2·0	307	116	5·8	1881
	211	494	30,462	134,414	637	2·3	272	144	4·4	1891
Dulai	272	397	24,487	153,936	566	1·4	388	90	6·3	1872
	270	518	28,284	182,446	704	1·9	352	109	6·5	1881
	259	470	35,246	184,145	711	1·7	391	136	5·2	1891
Mathura	121	214	13,981	94,417	780	1·7	441	116	6·8	1872
	115	276	15,946	102,486	891	2·4	371	143	6·4	1881
	115	260	18,179	95,702	832	2·2	368	158	5·2	1891
Sirajganj Subdivision.										
Sirajganj	322	328	28,601	211,043	655	1·0	643	89	7·4	1872
	306	455	26,875	219,185	716	1·5	482	90	8·1	1881
	306	562	40,129	238,153	778	1·8	423	131	5·9	1891
Shahzadpur ...	274	353	30,219	201,253	734	1·2	570	110	6·7	1872
	201	532	30,558	220,411	1,040	2·6	414	152	7·1	1881
	212	516	40,013	240,756	1,136	2·5	466	189	6·0	1891
Raiganj	221	371	15,889	82,424	373	1·6	222	72	5·2	1872
	221	528	13,666	92,374	418	2·3	177	64	6·8	1881
	221	544	17,845	98,910	448	2·4	181	81	5·5	1891
Ullapara	214	440	26,161	161,885	756	2·0	368	122	6·2	1872
	218	550	26,852	171,711	788	2·5	312	126	6·3	1881
	218	464	27,527	184,085	844	2·1	396	126	6·6	1891
District Total .	1,906	2,792	198,220	1,211,594	616	1·4	434	101	6·1	1872
	1,847	3,021	200,447	1,311 728	713	2·1	334	112	6·6	1881
	1,839	3,892	245,726	1,302,392	741	2·1	350	134	5·5	1891

The Sirajganj subdivision on a glance shows that it is more densely populated, with the exception of *thana* Raiganj, than the Sadar subdivision. In the Sadar subdivision itself Mathura stands first, then Dulai, then Chatmohar, and last of all Pabna. In the Sirajganj subdivision Shahzadpur stands first, then Ullapara, then Sirajganj, and last of all Raiganj. The eight *thanas* are placed below in the order of their density:—

	Persons per square mile.
1. Shahzadpur	1,136
2. Ullapara	844
3. Mathura	832
4. Sirajganj	778
5 Dulai	711
6. Chatmohar	637
7. Pabna	627
8. Raiganj	448

Thus Shazadpur appears to be the most densely peopled—Raiganj the least. Influence of soil no doubt has produced this result. Shahzadpur and Mathura appear to be the seats of the earliest inhabitants of the district. Raiganj contains a part of the big marsh known as *bil chalan*, and some jungles and unreclaimed lands. This would explain the scantiness of its population. Shahzadpur and Mathura now border on the Jamuna river, and so did Shahzadpur formerly, when Jamuna passed along its old bed, now known as Harasagar. The vicinity of the big river no doubt attracted people to settle on its bank, owing to the facilities of river communication, trade, and healthy living. The cause of Chatmohar and Dulai being less populated appears that they are situated in the interior of the district, and consequently

do not afford any facilities for trade or other industries for want of river or other communications. The high death-rate, owing to unhealthiness of climate, no doubt lowers Dulai. It has also got a large area of *bils* or swamps. As for *thana* Pabna, it appears that the land is rather inferior in quality to those in other *thanas*. The cause of this has been alluded to above as being the spreading of the Padma over a wide range of the country, leaving in many places such a deposit of sand as has ruined the fertility of the soil.

13. Comparing the figures of the three censuses, Sirajganj appears to be steadily increasing in its density since 1872, and so are Shahzadpur, and Ullapara. The increase of density of the Sirajganj population appears to be due to the jute trade, which has made the Sirajganj town "the greatest jute market in Bengal" and "the principal seat of trade and commerce in north-eastern Bengal, and the commercial emporium of Pabna and Western Mymensingh and of part of Bogra, Rangpur, and Dinajpur"; Shahzadpur gives the same example, and so do all the *thanas* of the subdivision. In the Sadar subdivision depopulation has taken place in all the *thanas* except in Chatmohar. Taking column 7 of the table above, Chatmohar and Mathura show that there are 2 villages per square mile, whereas Pabna and Dulai give 1 village only. In the Sirajganj subdivision all the *thanas* give 2 villages, except Sirajganj. In column 8 Raiganj and Chatmohar show the smallest sizes of villages, whereas Shahzadpur and Sirajganj the biggest villages. On referring to column 9, Shahzadpur appears to be the most thickly inhabited *thana* in the district. Last of all, in column 10 Shahzadpur, Ullapara, Sirajganj, and Raiganj show the greater number of persons living together in a house.

Head IV.—Religion.

14. From the census of 1891 it appears that the Muhammadans in Pabna number 999,809 or 73·4 per cent. of the total population, and the Hindus 362,093 or 26·6 per cent. of the total population. Excluding Muhammadans and Hindus, the remainder of the people consists of 162 Christians, 1 Buddhist, 297 Jains, and 30 Brahmos. These figures show that the Muhammadans have increased 15 per cent. in number since 1872. The Hindus, on the other hand, show a very slight increase of 779 persons only. The number of Christians shows a very slight increase of 64 persons. Taking the European element in the figures of 1872 and 1891 to have been pretty constant, the work of conversion to Christianity seems to have been very poor. There have been decreases amongst Hindus and Musalmans in *thana* Pabna. There has been a decrease of Hindus and an increase of Musalmans in *thana* Chatmohar, and a decrease amongst Hindus and Musalmans in Dulai and Mathura. In Sirajganj *thana* the males amongst Hindus and Musalmans have increased, while the females show a great decrease. The depopulation of the Sadar subdivision, owing to the profitable nature of jute business at Sirajganj, is illustrated by this increase of males and decrease of females. In the Shahzadpur *thana* the Hindu male increase greatly preponderates over the female, while the Musalmans show increase in both. Raiganj and Ullapara show the same state of things. The relative increase of Musalmans and decrease of Hindus can be attributed to the gradually impoverishing tendency of the middle class Hindus, who are a little above the agricultural Musalmans, and far below the service-seeking or enterprising Hindus of the middle class of other districts. These men chiefly subsist on the produce of small *taluks* or holdings under small landowners, who are on the constant move of increasing rent and litigation. The produce is again at the mercy of the actual cultivators, who divide half of it among themselves as price of wages and labour. Education being backward amongst this class, they did not emigrate into other places to better their condition, but attempt to lead a life on what has been left by their fathers. The agricultural Musalmans on the other hand, who do not think it mean and *infra dig.* to hold the plough, are increasing in number owing to the large returns they receive in the jute and paddy cultivation. The rent per *bigha* of land does not appear to be exorbitant, and they always fight it out whenever an attempt is made by *talukdars* or landowners to enhance the rates of rent. The proclamation issued by the Bengal Government on the 4th July 1873 was begun in words which would prove the assertion. It was worded—"Whereas in the district of Pabna, owing to attempts of *zamindars* to enhance rents and to combination of *raiyats* to resist the same" The state of things has not much altered since 1873, the tension between *zamindars* and *raiyats* being notorious in the district. The influence of pilgrimage and proselytism is not seen producing any changes in the population.

15. A Brahmo Somaj was established in Pabna town in 1856. This society gradually decayed, and a second attempt to revive the Somaj and theistic religion was made in 1864, and in 1876 there were only eight members. In the report of the census of 1881 the column of Brahmos in Pabna is left blank. It must be presumed, therefore, the eight members fell off gradually till 1881. The last census gives their number as 30 (17 males and 13 females), of which 13 belong to Pabna *thana*, 5 to Dulai *thana*, 7 to Mathura *thana*, and 5 to Sirajganj *thana*. It is also a fact that many people, who are at heart Brahmos, do not dare return themselves as Brahmos for the matrimonial difficulty of getting bridegrooms and brides for their daughters and sons, called themselves Hindus on the supposition that Brahmoism is a branch of Hinduism.

16. The Muhammadans of this district are divided into two sects—(1) Rafaidanis and (2) Hnati Hanifi. Besides these classes there are followers of some *Fakirs* amongst the ignorant classes. The Wahabis are commonly believed to be numerous in Pabna, but the constant efforts of the police to find them out have been unsuccessful.

Head V.—Infirmities.

17. There are 210 males and 144 females of unsound mind in the Sadar subdivision, and 250 male and 198 female persons of unsound mind in the Sirajganj subdivision. The distribution of these in the Sadar *thanas* is almost in proportion to their respective areas. Pabna, with an area of 297 square miles and a town, contains 103 lunatics (58 males and 45 females). Dulai, with an area of 259 square miles, contains 106 lunatics (63 males and 43 females). The difference is very slight, and does not show any prevailing cause. The distribution in Mathura and Chatmohar also does not invite any remark. In the Sirajganj *thana* female lunatics preponderate over the male. Shahzadpur, Raiganj and Ullapara show deranged persons according to their respective areas. The males are more numerous than females. As the female population is larger than the male in these *thanas*, the preponderance of female lunatics over the male lunatics appears to be difficult to explain. A psychological singularity is discovered in comparing the various age-periods of the lunatics. The male lunatics are found more and more in number from the ages of 0—4 to 30—34, and then these numbers become less and less till the age of 60 and over. The female lunatics show exactly the same from 30—34 years to 60 and over, and with a little variation from 0—4 to 30—34 years of age. The age-periods of 30 to 34 years and 60 years and over show the greatest number of lunatics both in the male and female sides. If we compare the figures of the census of 1881, there appears to be a difference of 97 persons in the last census. This may be accounted for by the fact of many deranged persons censused in 1881 having died within these 10 years Insanity found in this district is mostly congenital, and in some instances may be attributed to anæmia, not itself a disease, but the result of many diseases, such as fever, and of such drains on the constitution as lactation and imperfect nourishment. Cretinism, which prevails in mountainous countries, is not found in this district. The excessive use of ganja and opium is the cause, in some cases, of insanity amongst the male adult insanes.

18. *Deaf and Dumb.*—The last census gives the figures of deaf and dumb to be 1,581 (937 males and 644 females) in this district. This figure therefore is 474 less than the figure of 1881. The Sadar subdivision contains (264 males and 175 females) 439 persons, and the Sirajganj subdivision 1,142 persons (673 males and 469 females). This shows an abnormal proportion of deaf and dumb persons in the Sirajganj subdivision. The distribution of deaf and dumb in Sadar is in proportion to the areas of the various *thanas* except in Mathura, which shows an increase in the male side. In the Sirajganj subdivision both the female and male deaf and dumb in Sirajganj and Shahzadpur are greater than in Raiganj and Ullapara. The age-periods 5—9 years and 60 and over show the largest number of deaf and dumb males and females. The proportion of males who are afflicted with deaf-mutism to the females is 937: 644, or rather 9: 6. There does not appear to be any ground for supposing that there has been a concealment in the females. The prevalence of deaf-mutism amongst the males only cannot be satisfactorily explained.

19. *Blind.*—The census shows that there are 579 blind males and 500 blind females—altogether 1,079 blind persons in the district. This number is 520 persons less than the figure of 1881. These are evenly distributed in the Sadar and also in the Sirajganj subdivision, except in *thana* Raiganj, which enjoys the greatest immunity in its blindness. There are 37 blind males and 29 blind females only. Blindness stands second in numerical strength, deaf-mutism being the first. The proportion of blind males to blind females is 579 to 500, or rather 57 to 50. This disease grows with age, since the various age-periods from 0 to 60 and over show an increasing proportion of blind persons.

20. *Lepers.*—There are 572 lepers, including 424 males and 148 females in this district. Sirajganj and Shahzadpur *thanas* contain the largest numbers of lepers, whereas Raiganj and Chatmohar contain the fewest. The number of male lepers appears to be almost three times as great as that of the female lepers. That there has been a concealment of female lepers in respectable families cannot be doubted. There were 847 persons counted in the census of 1881, and the present figure is therefore 275 persons less. Large proportions of these persons are found in the later years of life, and shows that leprosy developes in the grown-up people. Insanity was defined as including both idiotcy and lunacy. No distinction was attempted to be maintained among them on the score of misconception on the part of enumerators. Those persons in whom leprosy showed signs of development or fully developed were counted as lepers. Those who were merely inflicted with white leprosy were not counted. It is very probable that these definitions were understood by the enumerators.

Head VI.—Education.*

21. *Increase in English and Vernacular Education in different classes.*—While the state of English education indicates some improvement, that of the middle vernacular appears to have retrograded, owing to the gradual decline in the number of lower primary schools since the year 1883-84. It is worthy of notice that all the lower primaries attempt at teaching the vernacular language only.

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* *Vide* letter No. 145J., dated 28th April 1893, from Kumar Gopendra Krishna Deb, Offg. Magistrate of Pabna.

22. *Comparative Statistics of Schools and Pupils since* 1872.—The subjoined statement shows the general education statistics of the district from 1881-82 to 1890-91 :—

Class of Schools.	1881-82.							1882-83.						
	Number of schools.	Number of pupils.	Hindus.	Muhammadans.	Others.	Number of pupils reading English.	Number of pupils reading vernacular.	Number of schools.	Number of pupils.	Hindus.	Muhammadans.	Others.	Number of pupils reading English.	Number of pupils reading vernacular.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
High English ...	4	687	...	...	...	...	...	5	1,077	...	...	...	...	...
Middle English ...	13	805	...	...	...	...	...	17	1,057	...	...	...	...	...
,, vernacular ...	33	1,622	...	...	...	...	...	30	1,624	...	...	...	...	...
Upper primary ...	61	2,332	...	...	...	...	...	68	2,392	...	...	...	...	...
Lower ,, ...	235	7,343	...	...	...	...	...	273	8,032	...	...	...	...	...
Middle vernacular ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Upper primary ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Lower ,, ...	10	189	...	...	...	...	...	9	165	...	...	...	...	...
Special ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Makhtabs ...	1	24	...	...	...	...	...	...	...	...	...	...	...	...
Sanskrit tols ...	...	...	...	...	...	...	...	3	20	...	...	...	...	...
Indigenous pathsalas ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Total ...	357	13,202	...	...	...	...	...	405	14,367	...	...	...	...	...

Class of Schools.	1883-84.							1884-85.						
	Number of schools.	Number of pupils.	Hindus.	Muhammadans.	Others.	Number of pupils reading English.	Number of pupils reading vernacular.	Number of schools.	Number of pupils.	Hindus.	Muhammadans.	Others.	Number of pupils reading English.	Number of pupils reading vernacular.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
High English ...	5	1,023	849	174	...	856	715	5	938	792	146	...	787	582
Middle English ...	18	1,151	972	179	...	738	1,151	21	1,522	1,242	278	2	961	1,522
,, vernacular ...	24	1,314	1,112	202	...	110	1,314	25	1,457	1,189	268	...	154	1,457
Upper primary ...	66	2,318	1,692	626	...	...	2,318	70	2,615	1,875	732	8	24	2,615
Lower ,, ...	644	20,604	7,696	12,908	...	...	20,604	671	15,817	5,984	9,756	77	...	15,817
Middle vernacular ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Upper primary ...	1	34	34	...	...	...	34	1	32	31	1	...	...	32
Lower ,, ...	92	1,382	1,049	333	...	...	1,382	82	1,266	1,009	257	...	...	1,266
Special ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Makhtabs ...	2	35	...	35	...	...	...	2	16	...	16	...	...	...
Sanskrit tols ...	7	41	41	...	...	...	...	8	44	44	...	...	...	...
Indigenous pathsalas ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Total ...	1,059	27,962	13,445	14,517	...	1,702	27,578	885	23,707	12,166	11,454	87	1,956	23,291

Class of Schools.	1885-86.							1886-87.						
	Number of schools.	Number of pupils.	Hindus.	Muhammadans.	Others.	Number of pupils reading English.	Number of pupils reading vernacular.	Number of schools.	Number of pupils.	Hindus.	Muhammadans.	Others.	Number of pupils reading English.	Number of pupils reading vernacular.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
High English ...	5	916	781	131	4	749	616	5	971	835	135	1	788	675
Middle English ...	24	1,718	1,380	338	...	999	1,718	23	1,695	1,361	334	...	978	1,695
,, vernacular ...	24	1,342	1,098	284	...	94	1,382	25	1,731	1,352	379	...	80	1,731
Upper primary ...	71	2,738	1,903	835	...	...	2,738	71	2,765	1,796	968	1	...	2,765
Lower ,, ...	542	13,263	5,065	8,198	...	...	13,263	391	10,345	4,003	6,234	8	...	10,345
Middle vernacular ...	...	...	...	...	...	...	...	1	33	32	1	...	...	33
Upper primary ...	2	56	55	1	...	...	56	1	21	21	...	...	...	21
Lower ,, ...	59	959	742	217	...	...	959	38	614	468	146	...	...	614
Special ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Makhtabs ...	1	10	...	10	...	...	...	5	162	...	162	...	...	...
Sanskrit tols ...	5	34	34	...	...	...	...	4	37	37	...	...	...	...
Indigenous pathsalas ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Total ...	733	21,076	11,058	10,014	4	1,842	20,734	564	18,274	9,905	8,359	10	1,846	17,779

Class of Schools.	1887-88.							1888-89.						
	Number of schools.	Number of pupils.	Hindus.	Muhammadans.	Others.	Number of pupils reading English.	Number of pupils reading vernacular.	Number of schools.	Number of pupils.	Hindus.	Muhammadans.	Others.	Number of pupils reading English.	Number of pupils reading vernacular.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
High English ...	5	1,094	940	151	3	884	766	5	1,296	1,070	223	.	1,080	812
Middle English ..	26	2,115	1,617	495	3	1,332	2,115	28	2,469	1 866	594	9	1,575	2,469
,, vernacular ...	23	1,457	1,168	289	.	78	1,457	25	1,578	1,159	419	..	.	1 578
Upper primary ..	70	3,058	1,848	1,209	1	..	3,058	76	3 125	1,942	1,183	..		3,125
Lower ,, ..	360	10,205	4,178	6,022	5	.	10,205	324	9,595	3,985	5,606	4	...	9,595
Middle vernacular ..	1	29	29	.	..	...	29	1	42	42	.	...	..	42
Upper primary ..	1	22	22	..	..	.	22	1	17	17	..	...	...	17
Lower ,, ..	40	615	553	62	..	...	615	39	597	529	68	..	...	597
Special ...	2	32	15	17	..	...	32	2	29	22	7	...	...	29
Makhtabs ...	14	263	..	263	...	...	..	6	51	...	51	...	...	...
Sanskrit tols ...	11	65	65	..	...	...	...	8	34	34	.	..	..	...
Indigenous pathsalas ...	2	24	9	15	..	..	24	4	26	.	26	..	..	26
Total ...	574	18,979	10,444	8,523	12	2,294	18,323	526	18,861	10,966	8,182	13	2,655	18,290

Class of Schools.	1889-90.							1890-91.							
	Number of schools.	Number of pupils.	Hindus.	Muhammadans.	Others.	Number of pupils reading English.	Number of pupils reading vernacular.	Number of schools.	Number of pupils.	Hindus.	Muhammadans.	Others.	Number of pupils reading English.	Number of pupils reading vernacular.	Remarks.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
High English .	5	1 142	1,111	231	.	1,143	857	5	1,244	1,026	218	.	1,071	794	
Middle English ..	27	2,434	1,850	584	...	1,609	2,434	28	2 257	1,713	544	...	1,599	2,257	
,, vernacular ..	26	1,502	1,140	362		56	1,502	24	1,313	1,025	288	..	122	1,313	
Upper primary ..	90	3 621	2,212	1,409		...	3,621	98	3 679	2,271	1,408	..	..	3,679	
Lower ,, ..	304	8,999	4,140	4,857	2	...	8,999	270	7,867	3,320	4,547	...	..	7,867	
Middle vernacular ..	1	34	34	..	...	..	34	1	35	35	.	.	..	35	
Upper primary ..	1	20	20	..	..	...	20	1	19	19	..	...	..	19	
Lower ,, ...	35	539	467	72		...	539	33	508	440	68		...	508	
Special ..	5	22	11	11		...	22	4	24	16	8	..	...	24	
Makhtabs ..	1	11	..	11	..	..	...	.			.		.	...	
Sanskrit tols .	9	34	34	...	..	..	...	8	37	37	...	.	.	...	
Indigenous pathsalas		..	..		.	...	.				..		...	.	
Total ..	504	18,558	11,019	7,537	2	2,808	18,028	472	16,983	9,902	7,061	..	2,783	16,496	

As the statement shows, there has been since 1883-84 a gradual loss both of schools and pupils which is confined to the lower primaries only. The loss is chiefly attributed to the want of local support, as well as to the introduction at different times of a variety of primary systems in the district.

23. *Spread of Education in different parts of the district in relation to Character and Religion of Population and predominant Castes.*—There are in the main two religious sects of people living in this district—Hindu and Muhammadan. Among the former the predominant castes are Brahmans, Kayasthas, weavers, sahas, and fishermen. The total number of Hindu and Muhammadan male population stands according to the census of 1891 at 179,668 and 497,856, respectively, and that of boys of school-going age at 46,780. From the latest educational returns of the district, it appears that the percentage of Hindu boys exceeds that of Muhammadan boys by 4·1, although the proportion between the two sects in respect of population is nearly 1 to 3. It is, however, found that, although the Muhammadans are behind their Hindu brethren in point of secondary education, they are almost on equal footing with them as far as primary instruction is concerned.

Among the Hindus again the Brahmans and the Kayasthas hold the foremost place in point of education, and next to them stand the weavers and the sahas. There are, however, very few among the fishermen who appreciate education.

24. *Spread of Education among so-called aboriginal races.*—There appears no boy belonging to any aboriginal race to be under instruction in any class of school in the district.

Head VII.—Language.

25. Out of a population of 1,362,392 persons, 1,340,700, that is, 98·4 per cent., speak Bengali, which is their parent tongue; 20,871 persons, *i.e.*, 1·5 per cent., speaking Hindi, Hindustani or Urdu are also found in this district. Most of these are people of Bihar and the North-Western Provinces employed in service and trade. Of this number, the males are almost three times as many as the females. Since 1881 the number of persons speaking Hindi has doubled within these 10 years. The number of persons speaking Bengali now appears to have

increased in the proportion of the general district increase since 1881. There are 371 Uriya-speaking persons in this district. The Uriyas therefore do not so much resort here as they did 10 years ago when their number was 557. The census gives this district 25 Persians and 12 Arabs. This is doubtful. Some of these entries were doubtlessly communicated to the less educated enumerators by Indians affecting Persian and Arabic descent from their acquirements in those languages: 137 English-speaking persons have been returned: 84 persons speaking the Paharia language have been returned in the Sirajganj *thana*. It is not clear to what class of hillmen these belong. Mr. Risley, in his Tribes and Castes of Bengal, classes them as Paharia Asur, Paharia Aguria, Paharia Binjhia, Paharia Korwa, people of Chota Nagpur. But it is not clear to what clan the persons censused here belong. All of these were found at Sirajganj, and must be the coolies employed there in the mills. One hundred and fifteen Marwari-speaking people were found in this district and all at Sirajganj, where they are engaged in trade. Twenty-three Arakanese-speaking people were found at Sirajganj. Out of 12 Madrasi or Tamil-speaking persons, 8 were found at Sirajganj and 4 at Pabna. Eight Sonthali-speaking persons, all at Sirajganj, must also be mill-hands. Seven Guzarati-speaking persons were found within *thana* Pabna. Twelve Portuguese-speaking persons were also found in Pabna *thana*. These persons may be of mixed origin, putting forth a doubtful claim to be descendants from Portuguese adventurers and navigators who were the first visitors of India from Europe. There is no language in this district which can be said to be declining or disappearing. The Bengali spoken here is characterised with the accentuation which is so familiar in the Eastern Bengal districts. The urban area shows more improved pronunciation and tone than the rural area, which in many cases approach Dacca, Faridpur, and Mymensingh.

Head VIII.—Castes.*

26. Of a population of 1,362,392 persons in this district, 999,809 are Muhammadans. Out of 362,092 persons who returned themselves as Hindus, 78,612, *i.e.*, nearly 6 per cent. of the total population of the district, were semi-Hinduized aboriginal tribes. The Hindu castes are given below with their respective numbers as ascertained in the last census. The table prepared by the Superintendent of Census, Bengal, recognizes no caste amongst the Muhammadan population, but even amongst them exists a sort of a caste system which regulates their marriages and other ceremonies.

Hindus.

Name of caste semi-Hinduized.	Nos.	Name of caste semi-Hinduized.	Nos.
Bagdi	1,549	Hari	2,626
Bauri	6	Mihtar	258
Bahalis	544	Bhar	216
Banpor	3	Bhuiya	601
Baiti or Chunnia ...	764	Bedia	194
Chain	144	Musahar	23
Chamar	9,346	Rajwar	2
Muchi	7,310	Santal	51
Chandal	51,027	Bhuimali	7,812
Bind	1,752		
i.—Superior castes.			
Dosadh	652	Brahman	20,429
Dom	1,168	Rajput	576
Kochh	2,865	Babhan	46
Oraon	306	Bhat	2
ii.—Intermediate castes.			
Pod	102	Kayastha	32,156
Pasi	891	Baidya	1,216
iii.—Trading castes.			
Turi	41	Agarwala	72
Gems	1	Khatri	1,471
Garail	2	Oswal	15
Kharia	1	Baniya	4,990
iv.—Pastoral Goala.			
Khatik	44	Goala	11,294
Munda	110	Gareri	7

* *Vide* letter No. 1448, dated 30th December 1892, from Kumar Gopendra Krishna Deb, Offg. Magistrate of Pabna.

v.—Castes engaged in preparing cooked food.

Kuri	1,240	Mayara	1,504

vi.—Agricultural caste.

Sadgop	34	Kora	1,556
Kaibartta, including Parashar Das.	23,544	Malakar	1,180
		Nunia	854
Barui	2,627	Koeri	158
Tambuli	226	Kurmi	1,711
Aguri	1	Markande	1

vii.—Castes engaged in personal service.

Dhoba	1,776	Dhanuk	12
Napit	10,883	Dai	141
Kahar	2,614	Kewat	5

viii.—Artisan castes.

Kamar and Sonar ...	7,097	Sunri	26,900
Kansari	20	Teli	9,293
Sutradhar	12,643	Tili	7,620
Kumhar	10,992	Kawali	7
Kacharu	14		

ix.—Weaver castes.

Tanti	3,861	Kapali	5,815
Jugi	1,224		

x.—Labouring castes.

Chunari	173	Patial	49
Matial	4,726	Karni	711

xi.—Castes engaged in selling fish and vegetables.

Turaha	66

xii.—Boating and fishing castes.

Jaliya	47,152	Gonhri	276
Patni	4,315	Tiyar	2,270

xiii.—Musicians, dancers, beggars, and vagabonds.

Bairagi	8,149

xv.—Persons returned by title or unidentifiable castes ...	299
Persons returned by occupations	843
xvi.—Persons returned by locality	164
xvii.—Persons returned by unidentifiable castes or not returned by castes	1,639

27. Of these castes, the Brahman is the highest in social scale. Its members are generally the *zamindars* and the enlightened people of the district. Many of them have got rent-free tenures, such as *brahmottar* and *debottar*. They form the priesthood of the other castes as well as of themselves. They belong to the Barendra class of Hindus in contradistinction to their brethren of the south, who are called Rarhi. The distinction of Barendra and Rarhi appears to be purely a territorial one, though the Rarhis claim a higher status than the Barendras, and the Barendras do the same. Many of these Barendra Brahmans are worshippers of Vishnu and Chaitanya, as the Kayasthas and other castes of this district are. The Brahmans number 20,429, consisting of many sub-castes. The Barna Brahman sub-caste is much inferior to the pure Brahmans. These officiate as priests to the lower castes of Hindus, such as Chhutar, Jaliya, Jugi, Chandal, Chamar, &c. Another sub-caste is Adhikari, of which one was found in the district. There were 16 representatives of the class Acharji and 86 of Grahacharjya, and one Ganan Acharji, who deal in incantations, perform ghost ceremonies, and take alms in *sradhas*. Twelve persons belonging to the Lagna Acharji class were found in the district. Their vocation appears to be fixing auspicious moments for various ceremonies of the Hindus. One person belonged to the Pathak class. This class gain their livelihood by reciting sacred and poetical verses. Four Tiwaris, 1 Pande, 2 Thakurs, 1 Maithil, and 54

Nekbatkul were probably descendants of up-country Brahmans settled in this district temporarily or permanently.

28. *Baidya.*—This caste ranks next to the Brahmans. Its members are hereditary physicians and landed proprietors. Some of them may be seen as Government servants and *zamindars'* servants also. They numbered 1,216 in the last census. They numbered 1,206 in the census of 1872. Their number appears to have been pretty much constant during the last 20 years.

29. *Kayasthas.*—Writers by hereditary occupations. They number 32,156. They numbered 35,359 in 1872 and 34,602 in 1881. The Kayasthas of this district are not so enlightened as their brethren are in Southern Bengal. Kayasthas in the Presidency Circle would never touch the plough, but here people calling themselves Kayasthas have been found tilling the soil with their own hands, as I have found them doing in parts of the Burdwan district, where they have got the nickname of "*Nangla* Kayasthas." Many members of this class are *gumashtas*, and *naibs* of *zamindars*, pleaders, and *mukhtears* of the courts of justice and Government servants. There are proprietors of lands, owners of tenures and tenancies called *jote* amongst this caste. On the whole they are much inferior to the Kayasthas of Southern Bengal.

30. *Khatrias.*—The hereditary warrior caste of Rajputana and Upper India. In Bengal, and in this district in particular, they are mostly occupied as traders in jute, cloth and other articles, and are also to be found as *barkandazes* and *lathials* of *zamindars*. Some Khatris have been regularly domiciled in this district, where they live like the children of the soil and speak the Bengali language with its provincialism prevalent here. Some of them are in police service, as well as fresh comers from Bihar and districts in the North-Western Provinces. They numbered 1,471 at the last census and 737 in 1872. So these outsiders have doubled within the last 20 years. The flourishing condition of the jute trade of the district has probably attracted many of these enterprising people.

31. *Rajput.*—The members of this caste are employed as police constables, *barkandazes*, door-keepers and *lathials*. They numbered 576 in the last census and 664 in 1872.

32. *Bania or Banik.*—The Subarna Baniks belong to this caste. There has been of late a movement amongst the members of this caste to establish themselves as belonging to the caste of Vaisya, to be found in the North-Western Provinces and Bihar. They have a legendary anecdote showing how Ballal Sen, King of Bengal, degraded them in the social scale owing to their extreme avarice. The members of this class are rich, enlightened, and not inferior to the Kayasthas. The Subarna Baniks of Calcutta and Hooghly are the illustrious examples of the caste. There are many sub-castes included under the appellation Banik-Adhia, Barnawar, Banwar, Moheswar, Subarna Banik, Vaisya Banik, and Gandha Banik. The Baniks numbered 4,990 in the last census, 3,262 in 1872, and 3,769 in 1881. Of all the sub-castes, the Subarna Baniks are the wealthiest and most advanced class. They are to be found as Government servants, *jote*-holders, and in other paths of life. The rest are generally traders and shopkeepers.

33. *Oswal.*—A subdivision of the Bania caste. They numbered 87 in the last census, taking the Agarwalas with them, and 75 in the census of 1872. These are the representatives of the up-country Banyas in this district.

34. *Napit.*—They are mostly barbers. Some are found as servants of wealthy men, and others have entered the Government service also. They numbered 10,883 in the last census, 10,623 in that of 1872, and 11,718 in that of 1881. The barbers of this district cannot compete with those of Southern Bengal in the art of shaving.

35. *Mayara.*—Hereditary confectioners. They numbered 1,504 in the last census and 1,522 in 1872. Some of these have returned themselves as Mayara, some as Halwai, some as Halui, and some as Kuri. These people make the Indian sweetmeats and keep shops in nearly all the markets. The Brahmans and other superior castes can take water from their hands.

36. *Kamar and Sonar.*—There are two classes amongst these—*Kamars* and *Sonars* (blacksmiths and goldsmiths). The Kamars and Sonars belong to the same caste and intermarry between themselves, and are guided by the same caste laws. Messrs. Hunter and O'Donnell think them distinct castes, which is, however, not the case in this district and in Khulna as experience proves. Those who follow the trade of a blacksmith are called *lohar* and those of the goldsmith *sonar*. I have therefore added up the numbers of *kamars* and *sonars*. They numbered 7,097 in the last census. They numbered 7,085 in 1872 and 8,119 in 1881. The members of this caste earn their bread by supplying the villagers with their necessary household tools, cultivating implements, and ornaments for their women and children. As a class they are as much dishonest as their brethren are in other districts of Bengal.

37. *Kumhar.*—The potter caste. They numbered 10,992 in the last census, 10,202 in 1872, and 9,841 in 1881. The Kumhars have returned themselves in three sub-castes—Kumhars, Pals, and Rudrapals. As a rule, the members of this caste have remained stationary in the sphere of their life. They do not aspire beyond making the clay idols for the worship of the Hindus. The earthenware made by them is inferior owing to the clay of this district being full of sand. A few amongst them have a smattering of Bengali. They are inferior to the *kamars*, notably the *sonars* in wealth, but superior to them in social position.

38. *Kansari.*—The brazier caste. They numbered 20 only in the last census and 118 in 1872. No better cause can be given for the diminution of their number than that some of them might have gone to other places for work.

39. *Barui.*—Growers and sellers of betel leaf. They numbered 2,627 in the last census, 2,577 in 1872, and 2,102 in 1881. Taking the figures of 1891 and 1881, there appears to have been no increase in this caste. They are stationary and conservative in their instincts as the kumhars. A few care for education. The sons are taught the vocation of the father, and no attempt is made to try other paths of life, as was probably the wrong intention of the framers of the caste system. A few Muhammadans of the cultivating class are also seen having *borojes*, and growing and selling *pân* like the Baruis. The word *barui* is derived from *boro* or *boroj*, meaning a betel plantation.

40. *Tambuli or Tamoli.*—A respectable trading caste whose original occupation is supposed to have been the selling of betel leaf. They numbered 225 in the last census, 290 in 1872, and 130 in 1881. The members of this caste deal in grain and are petty shopkeepers. The Baruis claim to be Tamolis also, so it is not doubtful that they may belong to the same caste. The word Tambuli is derived from Sanskrit *tambul—pân* or betel leaf. Many Tambulis are wealthy tenure-holders and *jotedars*.

41. *Sadgop.*—The highest of the agricultural castes. They numbered 34 in the last census, 449 in 1872, and 882 in 1881. Probably there is a mistake in the compilation of the number of this caste in the last census.

42. *Kaibartta.*—The largest agricultural caste in this district. They numbered 23,544 in the last census, 19,255 in 1872, and 23,306 in 1881. Some of the members of this caste are *zamindars*. Most are *jotedars* or actual cultivators, no better than their Muhammadan fellow-workers. They do not differ in features and sometimes in names from the cultivating Muhammadans. A few come for education and may be seen as *gumasthas* and clerks in the Government offices. There are two classes of Kaibarttas—Halia, namely, those who wield the plough, and Jaliya, those who wield the fishing net. The census tables show that 17 persons returned themselves as nabiks, probably being boatmen or jaliyas.

43. *Kanai or Kora Konai.*—They numbered 1,556 in the last census. They are diggers, preparers of lime, and palki-bearers by profession.

44. *Parashar Das.*—An agricultural caste. Mr. O'Donnell has included them as a sub-caste among the Chamars, but this is a mistake. They are the same as Halia Kaibarttas.

45. *Aguris.*—One representative of this caste has been censused only. They showed 32 members in 1872.

46. *Sutradhar.*—The carpenter caste. They numbered 12,643 in the last census and 10,282 in 1872. They are mainly engaged in boat-making and the materials of house-building. A Brahman cannot take water from the hands of a chhutar.

47. *Tanti.*—The highest caste of weavers. The Tantis and Sunris of this district are much improved, and are generally rich traders, and may be found in Government offices. Though they are much inferior in the social scale, yet their wealth and education have given them a respectable position in society. They are the money-lenders, and monopolise the internal trade of the district almost amongst themselves. The Tantis numbered 3,861 in the last census, 4,059 in 1872, and 4,110 in 1881. The decrease in their number cannot be explained.

48. *Mali.*—Gardeners and sellers of flowers. They numbered 1,180 in the last census, 2,986 in 1872, and 2,575 in 1881. Mr. O'Donnell has grouped some Malos amongst their number. The Malos are a different caste, being engaged as fishermen and the same as Jaliyas.

49. *Chasa Dhoba.*—An agricultural caste. They numbered 1,160 in 1872. Mr. O'Donnell has not shown them as a distinct caste in his census table.

50. *Sunri, Shaha, San.*—They all belong to the same caste, though they returned themselves as Sunri, Shaha, and San-lôg. Their number was 26,900 in the last census, 29,728 in 1872, and 26,049 in 1881. Some of the members are big *zamindars*, traders, and Government servants. They represent the capital of the district. Many of them are *jotedars*, and cultivate by means of hired labour. Many are shopkeepers, and many carry on the internal and external jute trade of the district. Many members of this caste are educated, and owing to their wealth the higher castes are beholden to them, though socially they are so much down in the caste scale.

51. *Goala.*—The most important pastoral caste in the district. As a class, they are a sturdy fair race. They mainly deal in milk and its products. They numbered 11,294 in the last census, 11,648 in 1872, and 11,783 in 1881. Some are to be found in menial service also.

52. *Teli and Tili.*—They numbered 9,293 and 7,620 respectively. There is a distinction between the two. The Telis are oilmen, while the Tilis are a distinct caste akin to the *Tambulis*. Mr. O'Donnell seems to suppose that the Tilis, Toipal, and Kalu are included in the caste of Telis, but this is not the case.

53. *Turaha.*—Sixty-six in number. Sellers of fish and vegetables.

54. *Sankhari or Sankh-banik.*—They numbered 109 in the last census and 158 in 1872. Dr. Hunter has placed them very low in the caste scale, but they are superior to the Subarna Baniks. A Brahman can take water from their hands.

55. *Kapali.*—This caste prepares jute bags and tills the soil. They numbered 5,815 in the last census, 5,811 in 1872, and 6,378 in 1881.

56 *Gareri.*—Keepers of cows and sellers of milk. They numbered 7 in the last census and 13 in 1872. They are probably a branch of the Goalas.

57. *Jugi.*—Weavers of coarse cloth. They numbered 1,224 in the last census, 1,738 in 1872, and 1,252 in 1881. Some of the members consider themselves as fallen Brahmans or ascetics. Their dead bodies are buried, keeping the head above the earth covered with an earthen pot.

58. *Dhunya.*—Cotton cleaners. Many of them are people of Bihar. Mr. O'Donnell has omitted to record this caste as a separate main caste in the census table, probably owing to its members being Muhammadans.

59. *Dhobi.*—The washerman caste. They are mostly Hindus in this district. This caste returned 1,776, including 38 Ganias. They were 1,376 in 1872 and 2,225 in 1881.

60. *Kahar.*—Two thousand six hundred and fourteen persons—21 Kahars, 768 Beharas, 1,786 Rawanis, and 39 Dhurias—have been returned as comprising the Kahar caste, whose occupation is carrying *palkis* and *dulis*. Many of these are up-country people, who temporarily settle here and go away after amassing some money.

61. *Koeri and Kurmi.*—Agricultural castes from Bihar. They are generally servants, numbering 158 and 1,711 respectively.

62. *Dhanuk.*—Engaged in personal service. Twelve members of this caste were censused in the district.

63. *Chunari.*—Lime preparers. They are the same as the Baitis. One hundred and seventy-three persons have been returned as Chunaris, Churnaker, and Chunaita. Five hundred and ninety-one Chunias and Baitis must be also added to this number.

64. *Mateal.*—Labourers and diggers of earth. Four thousand seven hundred and twenty-six persons, calling themselves by this name, have been returned in the last census. Mr. O'Donnell thinks that "Mateal" is not a caste, but an occupation. It may be so, but the occupation has constituted a caste in this instance. They numbered 3,465 in 1872.

65. *Kora.*—Mr. O'Donnell thinks that the Kora is the same caste as the Konai. Dr. Hunter, however, places the Konai higher up and the Koras lower down.

66. *Samonta.*—Mr. O'Donnell does not think this to be a main caste.

67. *Jaliya.*—The fishing caste. Forty-seven thousand one hundred and fifty-two persons have been returned as Jaliyas by occupation. Two thousand three hundred and sixty persons as Rajbansis have been taken by Mr. O'Donnell as a sub-caste of the Kochh.

68. *Patni.*—Caste of ferrymen. Four thousand three hundred and fifteen persons of this caste were returned in the last census. They were 3,551 in 1872.

69. *Ghatwal.*—This is not properly a caste but an occupation. One hundred and thirty persons have been returned as ghatwals and rayatwar. They numbered 1,010 in 1872. The large reduction in their numbers may be probably owing to the fact of Bunas being not included in them, as was probably done in 1872. Besides the castes enumerated above, there is a number of small castes representing a few persons scattered all over the district. They are, however, in the lowest depths of society, and may be said to be hovering about the precincts of Hinduism.

Of the castes enumerated above, the following nine castes are called Navasakhas. They take precedence below the Kayasthas and are considered the pure castes of the Sudras:—(1) Tili, (2) Mali, (3) Kumhar, (4) Kamar, (5) Tai, (6) Tanti, (7) Barui (called Gochhali also), (8) Bania, (9) Napit. A few remarks are needed regarding the castes which are only dwelling on the confines of Hinduism.

The Bagdis numbered 1,549. They numbered 1,540 in the census of 1872 and 2,325 in that of 1881. They appear to be a peaceful people, never taking the time of the courts of justice, but adjusting their difference by their caste *panchayat*. They are generally occupied in fishing and carrying *palkis* and *dulis*. Their social standing is very low. They rank with the Bauris and Bhuyans.

70. *Bauri.*—Agricultural labour and palki-bearing are the main occupations of the caste. They occupy the same social position as the Doms, Bagdis, and Kewats. They numbered 6 only in the last census, 25 in 1872, and 255 in 1881. They settle down in large numbers wherever there is an indigo factory. In the Burdwan district Bauris and Bunas are taken to be the same caste.

71. *Bahalia.*—A sub-caste of Dosadhs. Though closely allied to the Dosadhs, yet they will not eat or drink with them. They are to be found as grooms or hunters, like the Bedyas. They numbered 544 in the last census.

72. *Bindi-Bin, Bhind, Bindu.*—The Bindis numbered 1,752 persons in the last census, 1,100 in 1872, and 1,008 in 1881. Their occupation is the production and sale of vegetables and the selling of fish. Many of them are *jotedars* on the *chars* and banks of the Padma. Two persons of the sub-caste "Bin" were censused in this district. The Bindis are supposed to be allied to the Nuniyas.

73. *Bhuimali.*—Mr. O'Donnell has included 2,626 Haris who belong to the scavenger class. Dr. Wise also thinks the Haris to be allied to the Bhuimalis. The Bhuimalis are a cultivating, palki-bearing, and menial caste. The Bhuimalis of this district never keep swine. Many *chaukidars* are recruited from this caste. Brahman, Kayasthas, and the Hindu farmers have Bhuimali servants to look after their lands and crops. He is often employed in clearing jungles and shrubs, in cutting small drains or sweeping the yards of rich people. They numbered 7,812, including 2,626 Haris, 13 Hakars, 1 Jaruhar. They numbered 6,408 in 1881. Socially they occupy a status a little above the Namasudras or Chandals.

74. *Mihtar.*—A sub-caste of Haris who remove night-soil. Two hundred and fifty-eight persons of this caste were censused in this district They are probably employed in the Pabna and Sirajganj Municipalities as sweepers and scavengers. One member of the Phulbari Haris, who are not sweepers, but are engaged as *chaukidars* and gardeners, is also included in this number.

75. *Bhar and Rajbhar.*—Mr. Risley calls them a Dravidian caste of Western Bengal and Chota Nagpur, most of whom are cultivators. The Rajbhar has been supposed by

Mr. O'Donnell to be a sub-caste of the Bhars, but Mr. Risley calls them an up-country caste engaged in Bengal as gardeners and cowherds. They claim to be a distinct caste from the Bhars, with whom they do not eat or intermarry. Their social position is the same as that of the Koeris and Kurmis. The Bhars numbered 216, and the Rajbhars 46 in this district.

76. *Bhuiya*.—Six hundred and one members of this caste were censused in this district. They numbered 3 in 1872 and 312 in 1881. Thirty-one Bhuinhars should be added to their numbers and not to those of Babhans.

77. *Bediya*.—Sixty Bediyas and 134 persons, calling themselves Byadh, were found in the district. They belong to the same group who are found all over Bengal wandering like gipsies. They are acrobats and conjurors, and play tricks with balls and knives, and their females administer medicine to the ignorant villagers. They hunt and fowl with bird-lime, and catch snakes sometimes.

78. *Banpar*.—Three members of the tribe were found in the district. Mr. Risley calls them a sub-caste of the Mallahs and Gonrhis of Bihar, probably of Dravidian descent. Their occupation is said to be that of boatmen and fishermen. They catch alligators and *gharials* and eat their flesh. Socially the Banpars rank low.

79. *Madura*.—Mr. O'Donnell has placed them under the Babhans, but this is not probably correct. Mr. Risley calls Madura "a contraction of Mohananda, a sub-caste of Kewats in Bihar who sell sál-leaves and wood. The Kewats again are a fishing and cultivating caste of Bihar, largely engaged in personal service. Twelve members of the Madura caste were found in the district during the last census.

80. *Baiti or Chuna*.—This caste was placed by Dr. Hunter amongst the semi-Hinduized tribes, but they are more improved than the Bediyas or Mihtars. They are engaged in manufacturing lime from shells. They are also mat-makers, weavers, dancers, and beggars. The Baiti is one of the most impure of Bengali castes. They numbered 591 in the last census, 1,302 in 1872, and 496 in 1881. To the number of the Baitis should be added 173 persons who belong to the same caste, but have returned themselves as Chunaris, Churnakars, and Chunaitas.

81. *Chain*.—One hundred and forty-four members of this caste were found in this district in the last census. They are a cultivating and fishing caste. They rank with the Bindis, Nunias, and Pasis. They were 120 in 1872 and 12 in 1881 in this district.

82. *Chamar or Muchi*.—The members of this caste have returned themselves as Chamars, Betuas, Daikurar, Muchi, Ruidas, and Rui. Mr. O'Donnell makes a distinction between Chamars and Muchis. This distinction, if any, cannot be called accurate, as the names are almost synonymous, except in the claim of the Muchis, who call themselves Rishis to be a distinct caste of somewhat higher social position. But it is doubtful whether the enumerators were charitable enough in all cases to return them as Muchis and not Chamars. It should be observed, however, that the number of Chamars contain Bengali Muchis, and those who speak Hindustani and come from Bihar and other provinces. Mr. O'Donnell includes the Betuas and Daikurars as Chamars, and the Ruidas and Rui as Muchis. The number of Chamars thus censused is 2,036 and that of the Muchis 7,310, excluding the Parashar Dases, who are undoubtedly Kaibarttas. The Chamars numbered 893 in 1881 and 5,477 in 1872. The Muchis numbered 4,899 in 1881. The abnormal difference in these numbers shows that a correct classification has not been followed in any of the three censuses.

The occupation of this caste is tanning and leather work. They work as shoemakers, saddlers, musicians, and basket-makers. The Muchis skin the carcasses of dead animals, and take the flesh of dead cows. The Betua sub-caste makes rattan baskets. The social position of the Muchis is a little higher than that of Chamars, but both the castes are at the very bottom of the Hindu social system. The good Hindus think themselves defiled if they are touched by the Muchis, and they have to bathe before they enter the house or eat anything.

83. *Chandal*.—The Chandals of this district made a representation to Government in the preliminary stages of the last census, that they should be recorded as Namasudras in the census schedules, and their prayer was granted. The Namasudra would never call himself a Chandal, but would resent anybody calling him so. The Namasudras are in reality a much more improved race than the Bhuimalis and other low castes. They are good cultivators, occupancy and non-occupancy *raiyats*, and some of them can read and write. The Namasudras do not present any dissimilarity of features and modes of life to their fellow-workers, the cultivating Muhammadans. The Namasudras have their own Brahmans, who are called Barna Brahmans. They returned themselves as Namasudras, Goral, Jaini, Karppa or Koral, numbering 51,027. Twenty-five members of the Chirkutta caste have been placed amongst the Chandals, but this is probably a mistake, as Mr. Risley calls the Chirkuttas Orissa Khandaits, known as such for preparing *chira* or rice parched and flattened. The Chandals numbered 53,319 in 1881 and 50,126 in 1872.

84. *Dosadh*.—One hundred and eight of this caste were found in Pabna in the last census, 14 in 1872, and 276 in 1881. This is called by Mr. Risley a degraded Aryan or refined Dravidian cultivating caste of Bihar and Chota Nagpur.

85. *Dom*.—Eleven hundred and sixty-one members of this caste were in this district in the last census. In this number are included the numbers of 15 Dharkar, 284 Kalindi, and 31 Bansphor. Their number in 1872 was 1,566 and in 1881 1,340. The Doms make baskets and mats. The 15 Dharkars included as Doms belong to a sub-caste of Doms in Bihar, who make cane baskets, winnowing fans, and keep and sell pigs. The Kalindis, who form a sub-caste of the Bengali Doms, are employed in basket-making, in killing dogs, removing dead

bodies, and some in hanging criminals. The Bansphors are also Doms, but have nothing to do with funerals, and do not eat beef, offals, and other peoples' leavings. They do not also remove filth (Risley).

86. *Kochh.*—Four hundred and eighty-four persons under the denomination of Kochh, 4 as Bhanga-Khatris, 2,360 as Rajbansi, and 17 as Kondh (probably a confusion between কোচ and কোঁচ) censused in this district may be classed as Kochh. Their number, therefore, becomes 2,865 in the last census: 3,072 were censused in 1872 and 4,875 in 1881 as belonging to this caste. The gradual reductions in their number can be explained by supposing that as more and more the *Kochh* assumed the high sounding title of Rajbansi and "posed as an outlying branch of the Kshatriyas," they were tabooing the original designation of Kochh, and conforming themselves to the Jaliyas, whose occupation is the same as theirs. They are unquestionably a non-Aryan and non-Hindu caste.

87. *Oraon.*—Three hundred and six members of the tribe Oraon were found in the district in the last census. This title has been classed by Mr. Risley as a Dravidian cultivating tribe of Chota Nagpur, and supposed to be closely akin to the Malis of the Rajmahal Hills. Two hundred of these were found here in 1872 and 130 in 1881.

88. *Pod.*—One hundred and two members of this class were censused in this district, of which 101 called themselves Pundariks. They are a fishing, cultivating, landholding caste. The social status of the Pods is low. They numbered 9 only in 1881.

89. *Pasi.*—Eight hundred and ninety-one members of this caste were censused in this district. They numbered 12 in 1872 and 2 in 1881. They are a Dravidian caste of Bihar. By occupation they appear to be day labourers, porters, coolies, and servants. Their traditional occupation was the tapping of the palmyra date and other palm-trees for their sap.

90. *Turi.*—Forty-one Turis were found in the district. They are said to be a caste of cultivators, workers in bamboo, and basket-maker in Chota Nagpur. They follow the same vocation also here. Gano, Garail, Kharia, Khatik, Minda, Markenda, Musahar, Rajwar, and Sonthal tribes are also represented by a few members censused here.

91. *Muhammadans.*—There are a few more or less strictly recognized castes amongst the Muhammadan population of the district. The bulk of them are Girhausts, and call themselves Sheiks, Pramaniks, Mondals, Mollahs, Mirdhas, Biswases, Khans, and by other titles. The Jolahas constitute a good number. They are weavers and sellers of cloth. They cannot intermarry with the Girhausts. Then there are the Khulus—Muhammadan oilmen. Then there are the Nikaris—dealers in fish. The Jollahs, the Nikaris, the Khulus and the Girhausts do not intermarry amongst themselves. Of these, the Girhausts occupy the seat of honour. The Girhausts are generally *jotedars*, actual cultivators, *lathials*, labourers and shopkeepers, *zamindars' gumashtas*, and may be seen in Government offices as peons and *chaprasis* and clerks sometimes. The good families of Muhammadans found in Aminpura, Mashundia in police circle Mathura, and Shahzadpur and in Raghabpur in police circle Pabna, were probably settlers during the Muhammadan Government.

Head IX.—Occupations.*

92 *A.—Agricultural.*—The bulk of the agricultural population of the district is formed by the Muhammadans. They are generally called *jotedars* or owners of small or big holdings under *zamindars* or *talukdars* (sometimes as *darjotedars* under the *jotedars*). Petty *talukdars* among them are also seen cultivating lands with their own hands. Those who are well off employ hired labour. The most ordinary method of cultivation by those who affect not to touch the plough themselves is the *borga* system. Under this system men who have lands to cultivate give them to others who have plough and cattle. The *borgadar*, *i.e.*, the person to whom the lands are given, gives half the seed, and the owner of the land the other half, and then both share the produce by halves—the grain and the grass Small *jotedars* would take lands from widows and minors as *borga*, and would similarly cultivate.

93. Amongst the Hindus, the Kaibarttas are the largest class also employed as cultivators. The children of the cultivators, who are born to competence, are sometimes sent to the village *pathsalas*, but the majority of them either look after the cattle of their fathers or assist in their work. The female children of the Muhammadan and Hindu cultivators do not assist their parents, except in domestic duties, till their marriage, *i.e.*, till they remain under the roof of their parents. When they are married, they assist their husbands in their domestic duties and tending their cattle at home. Females of advanced years, if they are poor, would sometimes take food for their relations to the field, and sometimes tend cattle by tethering them on grassy plots. Some of them thresh the *chaitali* crops and paddy when these are harvested in the yard of their houses Amongst the semi-Hinduized tribes, the Bindis, Bhuimali, Chain, Chandal (or Namasudra) are seen as cultivators in this district. They are generally *jotedars* and *borgadars* Their male and female members carry on cultivation just as well as the more advanced castes, Kaibarttas and cultivating Muhammadans. The Bindis and Chains are specialists in the growing of *patal*, *tarmuz*, *kharmuz*, and other fruits and vegetables The Bindis also sell fish like the Jaliyas and Nikaris, who are Muhammadans.

94. Amongst the agriculturists must be mentioned the name of Barais, who form a large caste in this district. They grow pân in *borojes* or betel plantations, and sell them in the markets adjacent to their houses. Some Muhammadans also are seen as pân-growers, but this

* *Vide* letter No. 1448, dated 30th December 1892, from Kumar Gopendra Krishna Deb, Offg Magistrate of Pabna.

is as an occupation merely, and not any reminiscence of their caste before conversion. The Bihar agricultural castes found in this district are employed in menial service. Nowhere are they seen actually occupying lands and tilling it like the children of the soil. Many *chaukidars*, *paiks*, cooks are recruited from these castes.

95. *B.—Professional.*—The priestly and literate classes in this district are chiefly the Brahmans, Kayasthas, and Baidyas. The Brahmans are mostly landowners, priests, *zamindars'* servants, Government officials, pleaders, medical men, and employed in other occupations where reading and writing are necessary. The Baidyas are similarly employed, except that some of them are physicians.

96. *C.—Commercial.*—The purely trading castes found in the district are up-country and Bihar people. The Agarwala, Khatri, and Oswal castes found in the district are not settled inhabitants of the district, but have temporarily settled in the district for trade, and go away as soon as they amass sufficient wealth. The indigenous population who have taken to trade consists of Sunris, Tambulis, and Tantis. Of these, the first and the third are the most enterprising castes. They sometimes compete with the up-country traders. The main trade consists of jute. The Sunris and Telis are also the money-lenders of the district. The cultivators borrow money from them.

97. *D.—Artisans.*—(1) Tanti, Jolaha, Jugi, and Kapali are engaged in weaving Of these, the Tantis and Jolahas are the best. The Jugis produce coarse fabrics, and the Kapalis make *chhalas* (coarse gunny-bags).

(2) Sunri, Kuri, and Halwai are engaged in preparing drink and food.

(3) The Goalas, cultivating Muhammadans, and Gareri are engaged in the preparation of milk, butter, and ghee.

(4) Vegetables and grains are grown by the cultivators, who may be Muhammadans, or the Kaibarttas, or the Namasudras, or other semi-Hinduized castes.

(5) Seven thousand two hundred and thirty-five persons censused as dealing in mineral substances belong mainly to the Kamar caste : 6,862 returned as gold and silver assayers and workers.

98. *E.—Pastoral Groups.*—The Goalas and cultivating Muhammadans belong to this class. Two thousand one hundred and forty-nine persons were returned as breeders and dealers in horses and horned cattle, as herdsmen and breeders of buffaloes and dealers in them : 2,468 persons have been returned as sheep and goat breeders and pig breeders. The latter belongs to the Dom and Hari castes.

99. *F.—Hunting and Fishing Groups.*—The Jaliahs, the Bagdi, the Bindis, the Nikaris, the Gonhri, the Turaha, and the Tiyar are dealers in fish. The Bediyas, Bansphor, Banpor, and other semi-Hinduized tribes are catchers of fish, birds, or hunters of wild pigs, jackals, and other animals.

100. *G.—Serving Groups.*—The Dhoba, Napit, Kahar, Dhanuk, Dhai, Khewat and Kaibartta castes, and cultivating Muhammadans belong to this class. Namasudras and Bhuimalis are also engaged in personal service.

101. *H.—Unproductive Groups.*—Two hundred and sixteen persons were returned in this district as astrologers, genealogists, horoscope casters, almanac makers. These were most probably all Brahmans, probably the Graha Acharjya, Lagna Acharjya, Ganan Acharjya, and Barna Brahmans. Three thousand nine hundred and eleven persons returned their occupation as that of players, actors, singers, dancers, and their accompanyists. These are probably the Bairagis, the followers of Chaitanya, recruited from all the castes of the low Hindus and from the scum of society. Forty-four persons were found earning their livelihood as buffoons, story and ballad reciters, exhibitors of puppets, conjurors, and fortune-tellers. They are recruited from all the castes of the district, and sometimes from other districts. Five only returned themselves as tumblers, acrobats, and wrestlers. They are also from many castes.

Head X.—Administrative.*

102. *Administration.*—In this district the census operations were carried on somewhat differently in the Sadar and Sirajganj subdivisions. The reason of this I cannot give, but think it was a mistake, the Magistrate of the district not being able to know how far his orders would apply without variation to the Sirajganj subdivision. In the case of a large number of subdivisions, the objection would be still greater.

103. My belief, however, is that no harm, but rather advantage, resulted in the particular case of this district. Mr. Vincent began and Mr. Monahan carried on very successfully the work, unhampered by instructions from head-quarters, which were in some cases issued too late. While in the Sadar subdivision no sub-charges were created, in Sirajganj there were many, and this fact from the outset required separate instructions and a distinct method of working.

Points in which the general instructions with reasons for doing so.

104. In the Sadar at the time of issuing *parwanas* the supervisors did not receive, as directed, information of the names of the supervisors whose circles 'marched' with theirs. The reason for this was that the *parwanas* were issued so late that it was more necessary

* *Vide* letter No. 77, dated 15th April 1891, from C. R. Marriott, Esq., Offg. Magistrate of Pabna, to the Superintendent of Census Bengal.
Vide letter No. 1911, dated 2nd March 1892, from C. J. S. Faulder, Esq., Offg. Magistrate of Pabna, to the Superintendent of Census, Bengal.

to get them out quickly than accurately. This was done just before my arrival in the district. The information seems to me to be more important than the slight delay, but it is doubtful whether the supervisors would in many cases have troubled themselves to make the enquiry ordered thereon.

In the most important cases too—those of the villages on the borders of other districts—the information could not be given from the census office.

In the subdivision the direction to number the blocks in one series for the whole *thana* was not attended to, because they had already been numbered in a series for each circle. It was feared that a change would cause confusion.

Definition of a village.

105. In this district the fact that villages are built up on the highest portions of the country, while the rest of the country is left to be flooded, makes it easy to define what is a village in common parlance. It is an aggregation of inhabited houses, the owners of which pay rent to the same proprietors. Outlying hamlets seldom acquire a distinct name unless they are situated in some heretofore uninhabited or waste *mauza*, of which a separate survey has been made. Even in the case of villages springing up in alluvial *chars*, the proprietors as far as possible encourage the adoption of the names of existing villages of the survey, while new names are an indication of some present or past distinctly defined boundary. The additions of *tola*, *patti*, and *para* prevent mere hamlets from being considered as separate villages.

Definition of a house.

106. Mr. Monahan calls the definition of a 'house' a very artificial one, and thinks that the word '*bari*' corresponds more nearly to the European house. This may be so, but I am sure that it does not correspond so nearly to the word family, which is what is required for census purposes. At the time of the last census I remember advising that a family be defined as those of one 'mess' rather than those of one *bari* or courtyard. To count all the persons living in the large houses in London, which are let out in flats as one family, would be only one step further than to count all the persons in one *bari* as a family.

Mr. Monahan also says that for *chaukidari* purposes the *bari* is the most useful unit. But as a fact it is not the unit; *panchayats* having almost universally assessed according to the mess, this being to them the fairest and perhaps most profitable method of assessment. Certainly, unless the assessment were so made, a division by authority of the gross assessment amongst the different families inhabiting one *bari* would soon be absolutely necessary. To enumerate the domestic servants is to introduce some confusion into the idea of a family blood related with identical interests, but it is impossible to set them in a family by themselves, or to devise any other method of counting them.

Size of the charge or sub-charge.

107. In the Sadar the four *thanas* were made into charges with no sub-charges. These charges were large for the control of one person, and transfers of the Superintendents made the difficulty of dealing with the large areas still greater.

On the other hand, a system peculiar, so far as my experience goes, in this district, made it difficult to define sub-charges. I refer to the system by which each police outpost is subordinate to two or more *thanas*. Practically much assistance was given by the police outpost officers, but they were never appointed nor recognized as sub-charge officers.

In the subdivision the circles of the former census were taken to form sub-charges, of which there were 21 in all. Mr. Monahan says:—"The size of the sub-charges formed was convenient, and competent sub-charge officers were found for all of them. The boundaries of sub-charges, however, were intricate and ill-defined, and I think they might be improved upon at another census." On the whole I look upon the *thana* as not too much for one man, provided that (1) he is competent and active, (2) that he is a police officer with all his subordinates well in hand, (3) that he begins the work early, and (4) is permitted to carry it through without transfer of himself or his subordinates. This last condition is, of course, one that cannot with any certainty be secured. I need not state that the third condition was not obtained either, for progress reports and the enquiries made by the Census Superintendent have shown that already.

Size of the circle.

108. In Sirajganj subdivision the size of the circle was about 300 houses, the sub-charge officers having been directed to group 10 adjacent blocks into circles. Accordingly, while they never exceeded 500, the average was much less than that number. In this matter, the subdivision followed a far better system than the Sadar, which entrusted nothing to local knowledge, but worked out the division into circles in the office. The method of arriving at the circles was as follows: large scale map tracings were prepared on the guidance of B register, and on the number of houses furnished by the police, circles were formed, supposed to contain 500 houses more or less. These circles were cut out of the tracing maps, and the cut out tracing, with the B register numbers of the villages marked, were forwarded with the *parwanas* to the supervisors. As new villages had sprung up within these limits, and as the numbers of houses given were faulty to begin with, and calculated by "baris," not messes, it is hard to say what the size of the actual circles was. Probably none were much below 500, and ranged from that to 1,669—a number I found in one circle when enquiring during the cold weather.

Size of the block.

109. In consequence of this it was found necessary to appoint many more enumerators, and to increase the size of the block in the Sadar in many cases. Where fresh enumerators were not actually appointed, the Charge Superintendents secured, under my orders, other members of the *panchayat*, &c., to render assistance in the work. In Sirajganj 45 houses was fixed as the size of the block or the Serajganj *thana*; 50 elsewhere.

The Subdivisional Officer considers 50 not too small for the block, and on the principle that the strength of a rope is that of its weakest part, I consider it sufficient. That is, if on one enumerator of average intelligence and average quickness of writing the duty of visiting 50 houses, as well as camping grounds, fell at a time when there was any influx of strangers, the work would be as much as he could do. But for an ordinary compact village lying out of the line of travellers, 100 houses is not too large a number for a man to visit at night, when he has already recorded the ordinary inmates.

Numbering of houses.

110. Nothing was paid for the numbering of houses. The estimate was two pice per 100 houses for tar-marking, and one pice for *gab* and ink; but the latter method was not found successful. In some cases the enumerators wrote the numbers on paper and affixed it. The cost to each enumerator was so small that, though invited to submit bills, they would not.

Practicability of a permanent numbering of houses.

111. Mr. Monahan thinks that the permanent numbering by messes makes the preservation of the numbers, owing to frequent change, impossible. But I have already pointed out that for purposes of *chaukidari* assessment the *panchayats* use this system. I can see no reason why, wherever the Chaukidari Act is in force, numbering should not be kept up. The Act requires a new assessment list to be made every year, and gives the *panchayat* a small allowance for contingencies. It would be an easy thing to compel them to keep up a number corresponding to their assessment list on every house. It would not be so feasible to make the numbers consecutive in position throughout the village, and in the course of 10 years the numbers would probably be in irregular sequence. But once in 10 years the numbers could be altered, and most conveniently in the year before the census.

There is one danger in the suggestion. Increase of houses means increase of *chaukidars*, and that increase of taxation. In some cases I discovered that *panchayats* and other enumerators had given false returns of the number of houses, lest more *chaukidars* should be appointed. This might lead to errors at the census. On the other hand, the concealment would have to be carried on longer, and therefore would be more probably detected. The saving of time, labour and cost, which would result from such a record of the numbers, would be so considerable that the attempt is well worth making in the more civilized districts of the country.

Agency.

Classes from which supervisors and enumerators were derived.

112. The supervisors were mostly drawn from the ranks of minor *zamindars*, *naibs* or managers, tenure-holders, and school-masters. In bazar, too, the better educated shopkeepers were employed. The enumerators were mostly cultivators and *panchayats*. Objections were made to undertaking the duties, but they were often with good cause—age, infirmity or other incompatible duties. In the appointment of these men, again, too little was left to the local knowledge of the Charge Superintendents.

Whether their duties were willingly undertaken.

113. Mr. Monahan thinks the duties were undertaken resignedly. My experience of large numbers of them is that the word "*parwana*" in the first place induced them to undertake the work. But having undertaken it a sense of importance gained by their selection, and the novelty of the ideas evoked, gave them an interest in the work which was probably unexpected even by themselves. Certainly their earnest endeavours to comprehend the instructions, the eagerness with which they exhibited their work, and the pertinency of their questions were a surprise to me. Once having undertaken the task, they were not like schoolboys to be dragged through it, but like men who have taken up some novel branch of study and are pressing to be led through it.

Prosecutions.

114. There was one regular prosecution in the Sadar of a supervisor who refused to attend at an inspection, and whose enumerator's books showed that he had neglected to carry out his duties. He was, however, not fined, as the District Superintendent, at whose instance the prosecution was taken up, could not appear on the day fixed for hearing. Owing to the lateness of the work in the Sadar, I was compelled to issue a good many threats in the shape of notices to show cause; but the threats alone effected all that was required, and not one of these ended in prosecution. At the outset also some enumerators were fined in an irregular manner: these fines were refunded when they showed progress in their work.

Whether their duties involved any pecuniary expenditure, and how much.

115. Everywhere in the district the enumerators made out "*khasra*" or rough copies of the schedules. This was not owing to any orders issued from head-quarters, but the Superintendents and supervisors, knowing the ignorance of the enumerators and the complex character of the instructions, induced the enumerators to make rough copies first. This cost was undertaken apparently by the enumerators, and might be calculated at annas 5-3 per hundred sheets=200 houses There was also a small expenditure for ink and pens. Though there was some grumbling about this expenditure, no regular demand was ever made for its refund.

If any paid officers were employed.

116. No officers were paid on account of the census; only in the subdivision a Sub-Registrar, who was also sub-charge officer, drew Rs. 46 as travelling allowance.

Attitude of the People.

What rumours were in circulation or what erroneous ideas were current.

117. There was no sort of resistance to the census itself; but there were numerous complaints against enumerators, alleging that they were recording incorrectly the castes. The Jollaha Musalmans, the so-called Namosudras, and the Sonars in this district were all dissatisfied. Beyond angry words, however, this dissatisfaction had no result. The Jollahas and Namosudras had their way, and the Sonars expressed themselves satisfied that the Census Superintendent's decision in their case meant what they desired it to mean. The enquiry as to occupation, especially agriculture, gave rise to a belief that the permanent settlement was going to be dealt with on the ground that the *samindars* kept too much of the land themselves. There were also rumours of conscription for military service, while the older men of the community said that it meant more taxation and little else.

The Results.

118. The following statement shows the increase and decrease in each *thana*, so far as I have been able to obtain them; + and — signify increase or decrease in 1891. But there have been changes of jurisdiction unnotified to the Inspector-General of Registration, and the attempt to discover exactly what they are has been difficult:—

Thanas.		Males.	Females.	Total.	Remarks.
1		2	3	4	5
Sadar Subdivision.					
Pabna ...	1881 ...	93,274	96,374	189,648	
	1891 ...	91,688	94,539	186,227	
	Difference ...	— 1,586	— 1,835	— 3,421	
Chatmohar ...	1881 ...	65,106	68,361	133,467	
	1891 ...	66,258	68,156	134,414	
	Difference ...	+ 1,152	— 205	+ 947	
Dulai ...	1881 ..	90,052	92,394	182,446	
	1891 ...	90,852	93,293	184,145	
	Difference ..	+ 800	+ 899	+ 1,699	
Mathura ...	1881 ...	51,064	51,422	102,486	
	1891 ...	47,300	48,402	95,702	
	Difference ...	— 3,764	— 3,020	— 6,784	
Total	1881 ...	299,496	308,551	608,047	
	1891 ...	296,098	304,390	600,488	
	Difference ...	— 3,398	— 4,161	— 7,559	
Sirajganj Subdivision.					
Shahzadpur ...	1881 ...	106,674	113,737	220,411	
	1891 ...	116,853	123,903	240,756	
	Difference ...	+ 10,179	+ 10,166	+20,345	
Raiganj ...	1881 ...	47,116	45,258	92,374	
	1891 ...	51,826	47,084	98,910	
	Difference ...	+ 4,710	+ 1,826	+ 6,536	

Thanas.		Males.	Females.	Total.	Remarks.
1		2	3	4	5
Sirajganj Subdivision.—concld.					
Ullapara ...	1881 ...	84,641	87,070	171,711	
	1891 ...	90,773	93,312	184,085	
	Difference ...	+ 6,132	+ 6,242	+ 12,374	
Sirajganj ...	1881 ...	110,384	108,801	219,185	
	1891 ...	122,361	115,792	238,153	
	Difference ...	+ 11,977	+ 6,991	+ 18,968	
Total	1881 ...	348,815	354,866	703,681	
	1891 ...	381,813	380,091	761,904	
	Difference ...	+32,998	+ 25,225	+ 58228	
District Total	1881 ...	648,311	663,417	1,311,728	
	1891 ...	677,911	684,481	1,362,392	
	Difference ...	+29,600	+ 21,064	+50,664	

119. The first point that strikes one is the general increase in the Sirajganj and general decrease in the Sadar subdivision. The decrease in the Sadar is somewhat larger than appears from the figures, for the following reason:—It is not likely that there were many more boatmen and travellers then than now; yet only 2,422 were enumerated in 1881 and 9,380 in 1891. On the other hand, it may be that in 1881 many of the boatmen were enumerated as being at their homes, and were not struck out at the final counting. The diminution in Pabna and Mathura, and the slight decrease also in Dulai, I attribute mainly to the action of the river, which, from about 10 miles west of Pabna town to 6 miles east, has trended north continually for the past decade. Again, lower down it has carried away altogether the south-east corner of the district, washing away villages in Mathura, estimated to contain nearly 8,000 persons. The Atrai river, which used to bend to the east and fall into the Jamuna, now falls direct into the Ganges (Padma) river, the latter having cut away all the land through which the eastward bend of the river Atrai used to pass. The effects of the change in the course of the Ganges do not stop here. Having cut away its northern bank, it now spreads over the country, leaving in many places such a deposit of sand as has ruined the fertility of the land, and has during the last two years caused distress in the south of Pabna, Dulai and Mathura, which last year necessitated relief works. A sharp attack of cholera in each year also followed the floods, and it is pretty certain that many cultivators have left their homes and gone north.

120. For the decrease in Chatmohar it is difficult to account. The decrease is small altogether, but there is actually an increase in the male population, and the whole decrease is in the females. This is just the opposite to what has taken place in Dulai, and is in itself an indication of bad work, if other causes do not exist Such causes I cannot detect. During the two months that I was here before the census, this was the only *thana* that I was unable to tour in. I made one flying visit to start the work, and reported at the time that nothing had been done on the 24th December. Unavoidable changes of the Charge Superintendent also took place during these last two months, and I must say that if the work has been done there accurately, it is more than might have been expected. Something of the depopulation of the Sadar may also be attributed to the profitable nature of the jute growing in the north of the district, *i.e.*, in Sirajganj subdivision. Here we find a great increase in the population, but the increase is rather in the male than in the female population. Roughly, in Serajganj the increase of males to that of females is 11 : 6; in Raiganj 4·7 : 1·8; in Ullapara 5·9 : 3·8. This fact, in combination with the general increase, proves that the cause is immigration. That immigration is due, as I have before stated, to the pressure of the river on the south, and the profits of the jute trade, with the facilities afforded by the Harasagar, Phuljhur, Baral and other rivers for conveying it south-eastwards towards Goalundo. Serajganj *thana*, and in a greater degree Shahzadpur, have also been affected by the easterly shifting of the Jamuna river. The boundary of the district is its eastern bank, and it will probably be found that the Mymensingh *thanas* opposite have decreased from the same cause. This does not apply

to Mathura *thana* to the south, where the midstream is the boundary, and where the river has not so distinctly been diverted eastwards.

121. *Abstraction.*—The Deputy Magistrate who had charge was requested to draft a report reciting how the work was done and what difficulties were met with. He has to-day submitted his report, but it is of too vague and general a nature to be worth sending up. I myself left notes of my own observations at Hazaribagh, which will doubtless have been embodied in the report of that district, but I will here repeat shortly the most important points which struck me at the time, adding such few criticisms as are suggested by the Deputy Magistrate's report: the gist of that report is that the arrangements for the work were unsatisfactory, the tasks excessive, the pay not such as to attract men of sufficient education, and the final results untrustworthy, owing to the necessity of fudging in consequence of the difficult and complicated nature of the work. I am surprised to find that in a highly educated district like Pabna the difficulties of the work were found quite as great as they were in Hazaribagh.

122. In my opinion the first great mistake was made in distributing the work over 40 or 50 offices, and having the figures of each district abstracted and tabulated at its own head-quarters. This may have had some slight advantages in shifting responsibility from the Census Department, but it is impossible that the work can have been done as well, or with the same uniformity at so many centres, and under so many different officers as it might have been if brought together in a few offices under a few specialists. The arrangement may have seemed economical, but only because none of the time of the District and Deputy Magistrates was debited to census. At Hazaribagh a Deputy Magistrate spent about three-fourths of his time for many months on census work, and I myself had to give to it many hours every week, and on several occasions I had to spend five or six hours at the census office, simply to master the meaning of some new instructions or ascertain that they were understood. If the work had been concentrated, some three or four men could have supervised the whole; it was clearly a huge waste of time, compelling 40 district officers and 40 Deputy Magistrates to devote many hours each to learning work which could have been done by four men. Had the work been concentrated, too, difficulties would have been discovered and remedied much more quickly and easily. The system adopted was in fact the employment of a number of inaccessible amateurs, whose attention was constantly being distracted by other matters, instead of well-drilled specialists acting in constant touch together.

The next objection I would make is that the work was not carefully understood and planned out before a beginning was made. As soon as it was begun the instructions were found to have been incomplete or impracticable; a flight of some 60 circulars had to be showered over the country, explaining, correcting, cancelling, adding, and instructing; sometimes instructions were received, but were cancelled before they had been themselves thoroughly mastered and enforced; sometimes they were cancelled, but not until a quantity of work had been done, which might have been avoided. Often of course (as in the case of the non-appointment of test-slip clerks) the initial mistake was not discovered until the work had got into arrears and confusion, from which it never recovered.

123. A great mistake was made in imposing on the Inspector the task of compiling the test-slips himself. A man who has to supervise an enormous staff has no time for getting through a heavy clerical task himself. The tasks on the test-slips were at first of course impossible, and even after extra clerks had been allotted for the purpose they were excessive.

124. The abstraction tasks were found too heavy in Pabna. I carefully estimated the time the tasks would take, and sent a note on it from Hazaribagh. I have not the figures by me. Some of the tasks seemed too heavy—others light. The modified tasks allowed at Hazaribagh were eventually done very correctly, but not till after much practice. The sheets *re* mother-tongue and birthplace might (except in large town) be abstracted upon a simpler principle than that adopted. Foreigners in the mufassal are very few; it would have been easy to pick them out (one man doing "mother-tongue" and "birthplace" at once) and to have entered the balance for the *thana* as native. In the education sheets also there was no necessity to abstract every item, page by page; the educated persons might have been picked out and a balance struck. The test-slips were of no use in detecting mistakes on any of these three heads (except education to a minor degree). They should have been tested by reabstraction at once of 25 per cent., and instant punishment for mistakes detected.

125. Abstraction appears to have been carried out with great difficulty and little correctness in Pabna. The Deputy Magistrate says that, until the totals were written and the books in the first room passed through, 90 per cent. of the totals disagreed and had to be reabstracted. He also says that the test-slip often led to the reabstraction of the sheet which was originally correct. He seems to admit that finally there was a great deal of fudging which could not be detected or punished, and that fining could not be resorted to, as the men were under-paid and overworked, habitually working for more hours than they were paid for; that the low paid posts failed to attract substitutes for men dismissed, and that the work was so distasteful that men often entered the office and left it in a day or two without waiting for any pay. There was not, he says, a sufficient margin for absentees and illness; there was always a certain percentage of men absent from sickness, &c., and substitutes were not to be had; it was thus difficult to keep the work on all the sheets in line. Another difficulty experienced here was that, as the R forms and test-slips had to be filled up at a great pace, there were often mistakes in them which made the sheets appear incorrect, when after reabstraction they proved to have been right and the test-slips wrong.

126. *Tabulation.*—In tabulation the difficulties were of much the same kind. Tabulation, with its number of sheets in some registers, was a very difficult and complicated task, and one which requires practice and intelligence. It also required more careful watching and more constant intercomparison of the totals of the different registers than it was easy to give. It was very difficult to keep the work on the different registers uniform, so that the same blocks should be simultaneously entered in them all; yet without this no intercomparison was possible. The staff of Assistant Inspectors was inadequate: the men at Pabna appear to have worked over a month without pay. The filling up of the totalling forms was found to be a matter of great difficulty. At Hazaribagh the errors in caste and sub-caste totals were found by the totalling forms to be innumerable. This was chiefly due to bad abstraction, which the test-slip did not bring to light, partly to bad writing and spelling in the schedules, the same caste or sub-caste being differently spelt in different places, or, if spelt in the same way, differently read by the abstractors of different sheets. A little mistake of this kind, so easily made, would throw out the figures in the totalling forms, and would give endless trouble in the correction.

L. A.—Reg. No 2779 I—90—24-6-95.

K.